

Friends Bulletin

"Building the Western
Quaker Community Since 1929"

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Volume 73 Number 5

**Voices
of the
Homeless**



STREET SPIRIT

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JUSTICE NEWS & HOMELESS BLUES IN THE BAY AREA

Speaking Truth to Power

Vol. 5 No. 10



San Diego Street Light

on Poverty and Homelessness

October 2001 \$1

Winner
Mental Health
Media Award
for 2001

A Note to Those Who Struggle in San Diego Unhoused

You have a right to be heard.
Your lives: your struggles and your
dreams are important to us.

In this time of group mourning,
when we look at what it means to
be an American and pull together
as a nation, we need to remind
everyone that some have been left
behind.

We have students and other
writers who will verbally take your
stories and opinions.

Help us help our fellow
Americans by allowing them to re-
discover that vision of neighborli-
ness, sharing and equality that gave
vision and greatness to America.

Help each one of us who sleeps



Left to right:
Leon Ray, Rocky Neptun, Anne and Forrest Curo.

Friends Bulletin

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(Opinions expressed are those
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From the Editor

Friends Helping Friends Who Are Homeless

Until recently, our community of Whittier, CA didn't have a shelter for homeless people because we didn't want to get the reputation of being *too* friendly. (Our motto "Whittier: a Friendly Community" applies only to those who can afford to live here.) Some Whittier residents are worried that if we appear friendlier than the communities near us, homeless people might decide to come here, and that of course would be bad for business and lower our property value. Therefore communities in our area are all competing to be as unfriendly to homeless people as possible.

After many years, and much organizing on the part of homeless advocates in our community, Whittier finally set up a shelter for *some* homeless folk, but only those willing to commit to a program of counseling and job training. Only a tiny minority of those who are unhoused qualify.

The churches in Whittier provide shelter for more than 50 homeless people who don't qualify for this program. During the winter, these street people live in the basements of our churches. During the Christmas season I volunteer to be with the homeless folk some nights and always enjoy their company. Street people are, generally speaking, a very kind and caring bunch—much nicer than some people I know who own homes. Many of the unhoused have jobs, but don't make enough to pay rent.

With the downturn in the economy, and "welfare reform," more and more homeless families have been appearing in our community. This Christmas we had two homeless families staying at Whittier First Friends Church. Nine children in all, ranging in age from a couple of months to 12 years old. I was both heart-broken, and outraged.

I wrote an emotional letter about their plight to our local newspaper which inspired a couple of people to make contributions to help these families. I do what I can, but it seems so little given the enormity of the problem.

That's why I am so impressed by the dedicated work of Anne and Forrest Curo, Rocky Neptun, and Terry Messman, whose stories are told in this issue. Each month they turn out high quality street newspapers that expose the plight of homelessness and injustice in America, and at the same time help homeless people to earn thousands of dollars by disseminating the truth.

These publications embody the Quaker spirit at its best and deserve all the support that we can provide. Every dollar that we donate provides at least nine dollars for homeless people, and exposes the truth about homelessness and poverty in America. What a deal!

We Americans desperately need education about poverty and economic injustice which only those living on the street can provide. For the last six years, I have taken groups of teens and adults to the streets of San Diego, CA to hand out bags of foods, socks, etc. to homeless people. The purpose of the project is to help young people to overcome stereotypes and to feel more deeply connected with those who are poor and unhoused. This year the teens decided that they didn't like the project's name: "Helping Homeless People." They decided it would be better to call the project "Friends Helping Friends Who are Homeless."

What a great breakthrough! Would that more Americans felt the same way, and acted accordingly!

Anthony Manousos

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An Interview with Rocky Neptun, Current Editor of STREET LIGHT

by Anthony Manousos, Editor of *Friends Bulletin*

What is Street Light, and how is it different from other publications?

Rocky: *Street Light* is a newspaper for and about homeless people that was started five years ago by Forest and Anne Curo, Friends from San Diego, CA. There are many homeless/street newspapers in the USA.* The San Francisco Bay area has two street papers, one of which is funded through the American Friends Service Committee. *Street Light* is the only street paper in San Diego, CA, and it's published by Quakers.

How does Street Light help homeless people?

Rocky: We are different from a lot of other groups because we don't provide shelter, food, or job counseling. Instead, we help provide the homeless with a voice and a chance to earn some money. We print 10,000 copies each month, which are given out free to homeless people through Friend to Friend, a mental health walk-in center sponsored by San Diego's Episcopal Community Services. Homeless people sell our newspaper for \$1. Since it costs around \$1,000 each month to print *Street Light*, each dollar donated to our newspaper enables a homeless person to earn \$10. Instead of panhandling, the homeless person is earning money and advocating on his or her own behalf.

*A partial listing can be found at <http://csf.colorado.edu/homeless/news.html>, website of the North America Street Newspaper Association.

Don't you have any overhead costs besides printing?

Rocky: Actually, no. The Church of the Nazarene provides us with this office space, which, as you see, is literally a closet that I share with some choir robes. The editor doesn't receive a salary; in fact, some months, I have had to pay for printing out of money I earn through a second job.

How can people help Street Light, besides donating money?

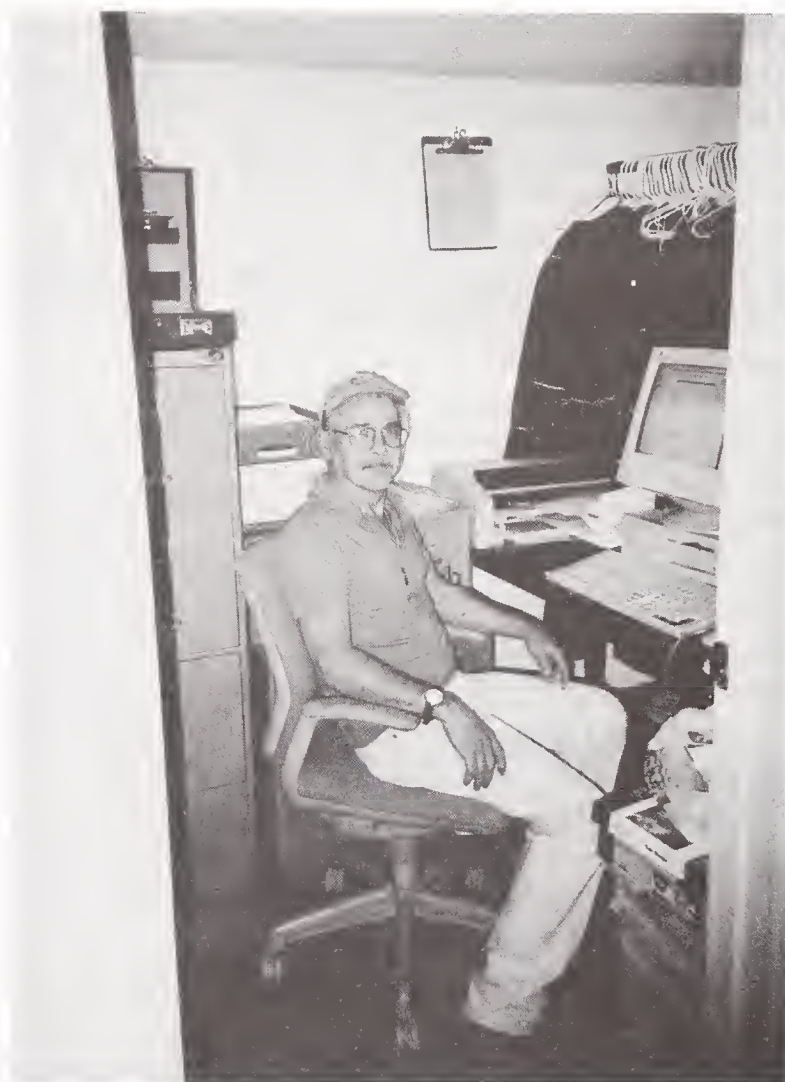
Rocky: We need ongoing sponsors—groups, organizations, and of course, Quaker meetings willing to support our work on a regular basis. We also need someone willing to help us solicit financial support here in San Diego, which is pretty hard since this is a very conservative town. We also need equipment from time to time, like a digital camera. But mostly we need people to take the situation of the homeless seriously.

Do homeless people ever write for Street Light?

Rocky: Yes, every issue contains at least one article and a couple of poems by homeless and formerly homeless people.

What can you tell us about the homeless situation here in San Diego?

Rocky: We have some of the same prob-



*Rocky closeted in his office with computer and choir robes.
Staff photo.*

lems as San Francisco in regards to gentrification and rising rents. The difference is that San Francisco has liberal, compassionate people with political clout, but San Diego is such a conservative, militarized city that it is very difficult to keep this issue in the spotlight. We have to struggle for every crumb for homeless people. One good thing is that both San Diego and La Jolla Friends are committed to helping as much as possible.

How did you come to get involved with Street Light?

Rocky: Through Forrest and Anne [Curo], whom I got to know through San Diego Meeting.

How long have you been involved with Quakers?

Rocky: I have been attending San Diego Meeting for the past eight years, and I joined three years ago. However, I first found out about Quakers when I was a youngster and the Vietnam War was going on. At that time, my friends

were being drafted and some of them were coming home in body bags. I thought that I was the only one who was opposed to the war. Finally, I was directed to the American Friends Service Committee (AFSC) office in Pasadena, CA and got draft counseling. I ended up going to Friends World College, where I got financial assistance based on the fact that I was poor and had worked with poor people in Appalachia through the Vista program.

How did you become interested in homeless advocacy?

Rocky: Actually, I have been homeless myself twice in my life. The first time was when I was 16 and had to leave home and live on the streets because of an abusive family situation. My stepfather was an alcoholic who once threatened me with a gun, and told me he was going to blow my head off. I tried to defend my mother and my kid brother from his violence, but it was hopeless. One time he beat me up so

badly that I went to a policeman in Rialto, CA, but he just laughed and said I was being taught self-discipline and promptly took me home.

That must have been very traumatic. How did this experience affect you as a teenager?

Rocky: Just before I left home, I got into a fight with a kid who shoved me in the school yard. As my friends yelled at me to avenge my being shoved, I started kicking the kid and shoved him to the ground. Sitting on his chest, I drew back to smash my fist into his face. Then I saw the fear and terror in his beautiful eyes and it was like looking into the mirror. I ran into the bathroom and threw up. That night, I went home, packed a bag of clothes, and ran away, never to return.

How did this affect your family?

Rocky: They tell me that after I left, my

mother was so furious that it gave her strength to stand up to him; that my little brother realized that there was an alternative to violence and that my stepfather never touched them again.

How did this experience with your stepfather affect your later life?

Rocky: Over the years I struggled hard to understand and forgive this man. I found out later that my stepfather was also beaten by his father.

I also learned that the circle of violence can only be ended by reaching inside of ourselves and clinging to those wonderful gifts God gives us—understanding, love, and forgiveness. My strength today, my activism on behalf of the poor and the weak, all stem from the liberating act of letting go of the anger and hurt, transcending the need for revenge and retribution. ■

Forrest and Anne Curo: Founders of Street Light

by Rocky Neptun
San Diego (CA) Meeting

For almost five years, Anne and Forrest Curo have labored to expose the vicious and cruel nature of homelessness here in San Diego. Their effort at the helm of *Street Light* has been a courageous journey of activism and faith.

For most people, the plight of those abandoned on the streets is a hidden tragedy never understood and rarely seen, except from the window of a speeding vehicle. For the Curos, operating a used bookstore downtown, these people began to have names and



Forrest and Anne Curo—Photo by Barnard Wolf

faces; human beings with hurts and dreams. By looking beyond the dirt and grime, ignoring the torn and soiled clothes, they saw that of God in each and every one.

Their involvement is as natural and pure as the breeze that blows in over the San Diego harbor on a mid-summer early evening, gently easing up the canyons toward La Mesa, bring-

ing a fresh, cool shift to the parched, hot afternoon. Like the wonders of Creation itself, their activism is a form of energy, harnessed and welded by few, that recognizes what a wonderful gift life is...and, in a spiritually symbiotic relationship, accepts the responsibility of sharing and respect for the integrity of each human being which is required by the Creator (regardless of

the form, manner or person which frames that vision).

Forrest and Anne have a basic, simple faith in every one of us. They believe that, if we are given the facts and told the stories and tragedies of the poor and homeless, we will transcend the petty fears of the ego—which desperately try to shield our conscious mind from the unknown death journey ahead by cluttering our emotions with an empty passion for status and the meaningless desire for possessions. These fears expand this idiotic notion of rugged American individualism which attempts to make a virtue out of selfishness and greed, forcing us to live forever looking in the reflective glass at the mall,

not quite sure of who we are who we are supposed to be or, even, who we hope others will think we are—judging, competing, choking on all those increasingly expensive shiny new things while our life blood is sucked dry by the cold, impersonal forces of an economic system where the rich and powerful always seem to win.

The hope and trust reflected in their work is a living prayer that each of us will eventually find the capacity, through God's grace, to look deep within our inner chambers of truth and love

and reach out, stepping over all the junk we treasure, and become liberated from the chains of isolation and fear as we come to understand the brutal nature of life on the streets (not just scruffy male winos, but increasingly women and children) and the horror of poor families crushed by inhuman, corporate-owned, profit-driven, economic forces.

They remind us we risk becoming spiritual cripples, our humanity a stunted concept, if we hide from our ethical and religious responsibilities to "the least of these" among us. The opposite of love is not hate, it is the inability to love. Without compassion we are but another insect crawling its way through the mud; pretending that life is a great big game of chance, with no real purpose, so that our political theory can justify our self-indulgence, indifference and hoarding.

The Curos have struggled to help humanize the image of the homeless; to allow them to tell their stories, giving human substance to the shunned and scorned, and to provide an avenue where the unhoused could earn a few bucks, creating a measure of self-esteem and dignity denied those who shuffle through a soup line, who must constantly beg for a shower and a bed and a measure of compassion.

Anne and Forrest are warm, friendly people on a personal level, who share their time and love with those in need, unlike many so-called activists with their whole persona and effort tied to their particular group and agenda; spending so much time organ-

ers and faithful religious groups provide the soothing human touch which eases one toward dignity and self-reliance, but as long as the economic system remains a competitive, greed driven, mechanism of economic cannibalism—where there is no margin for error because those who stumble are crushed by the stampede of shoppers and weary, wage-driven slaves—things will not change. This paper remains committed to the vision created by the Curos, best articulated by a statement made by Dr. Martin Luther King: "True compassion is more than flinging a few coins to a beggar; it comes to see that an edifice which produces beggars needs restructuring."

The Curos' tireless work on the *Street Light* these last few years has been at great sacrifice, both professionally—in delayed careers—and economically. They are low on funds and burned down (not out) and yearn (like all great doers) for the retreat, that place of quiet and reflection, to lie on the grassy knoll, staring into the vast, still, night, ablaze with a million bright stars, where dreams are born and visions made.

Anne and Forrest deserve the thanks of so many people who have had their lives touched and strengthened by their work and

presence, including myself. I have watched and marveled at their strength and commitment that comes from deep within; an awesome energy force that speaks the power and love of spiritually based fighters. It may seem strange to call a couple of Quakers "fighters," but like me, also a Quaker, they intuitively sense the difference between being a pacifist and being passive.

Thanks, Forrest and Anne, for all your years of compassion and hard work on behalf of the poor and homeless in San Diego. Your lives are living testimony to the social power of faith; you keep alive the hope and possibility of the just and peaceful world God intended. ■

"Our perspective is that the Spirit of God in each of us makes every person worthy of help. We hold that God is always on the side of the unmoneyed and unhoused. We continue that vision of fairness and peace, as we salute members of all faiths and beliefs who seek to share the Earth's wonderful resources for the benefit of all."

—Mission statement of Street Light

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E-mail: rockyneptun@yahoo.com.

See announcement on p. 22.

izing and promoting their cause that they forget the very essence of the human beings they struggle for—who often become cold, uncompromising, calculating fanatics. Unlike them, the Curos have always tried to teach us how many of the struggles in the world today—from homelessness to the deaths on the border, from the frame-up of Mumia in Philadelphia to gentrification of downtown San Diego—all stem from the same root causes. Forrest calls it the "social wounds" we inflict on one another and chides all of us when he says "many people are afraid to look at the situation too closely, which suggests that even they know it doesn't look good."

They, as well as your new editor [Rocky Neptun] agree, that it is not enough to apply band-aids to those gaping wounds. Dedicated social work-

Reprinted from *Street Light*, October 2001. Used with permission.

Street Spirit

Oakland's Homeless Newspaper

"Speaks Truth to Power"

by Alina Trowbridge
San Francisco, CA Office of
American Friends Service Committee

A project sponsored by the American Friends Service Committee (AFSC), Oakland's homeless newspaper, *Street Spirit*, was instrumental in closing the notorious East Bay Hospital for indigent psychiatric patients in 1998. *Street Spirit* broke several major stories to the mainstream press, including the recovery and rediscovery of comedian Doug Ferrari in May 2000, which resulted in Ferrari's re-union with fellow comedians.

Terry Messman founded *Street Spirit* seven years ago. His involvement with the AFSC goes back to 1982 when as a student in the Graduate Theology Seminar of San Francisco, he did field work with David Hartsough's Non-Violent Movement Building program. Since graduation in 1985, Terry has been working as a homeless organizer for the AFSC.

Terry explains how *Street Spirit* helped break a decades-long silence surrounding the abuse and neglect of poor and homeless psychiatric patients at East Bay Hospital in Richmond, CA:

"The investigations that patients' rights groups did showed that it had the largest misuse of restraints, the greatest number of unexplained deaths, incredible numbers of people who were over-medicated, and the least amount of therapy being done. There had been a ten-year history of attempts by the county and by patients' rights groups to get East Bay to reform itself. I felt that the only way for AFSC to safeguard the rights and lives of people in East Bay was to close it down, so that all the counties that sent people there were forced to find a more humane alternative. It couldn't be reformed."

A year-long series on East Bay Hospital in *Street Spirit* sparked protests from patients' rights organizations and investigations from county and state mental health boards, and ultimately led

to the complete closure of the Hospital, a rare instance of an alternative newspaper making such a significant impact on an institution of that size.

More recently, a gifted homeless writer, Trent Hayward, wrote a gripping and vivid portrayal for *Street Spirit* of the life and hard times of comedian Doug Ferrari, who had become homeless in the Tenderloin district of San Francisco after struggling with addiction and a psychiatric disability. The story was picked up by the *San Francisco Chronicle* and CNN, and resulted in Ferrari's reunion with fellow comedian Michael Pritchard, and efforts to restore Ferrari to the comedy circuit. When Hayward died on the streets in June 2001, Ferrari credited him and the article with saving his life.

This summer, while covering the campaign for a Just Cause for Eviction ordinance in Oakland, *Street Spirit* exposed a secret study sponsored by Oakland Mayor Jerry Brown's office exploring the elimination of low-rent hotels, tenants' rights organizations, and non-profit homeless services from the downtown area in an attempt to attract 10,000 new residents. The month before, an article detailing the record of abuse and eviction by landlord Richard Thomas drew an immediate phone call and action from one of the mayor's housing aides.

Street Spirit is the second chapter in the life of the Homeless Organizing Project of the AFSC. From 1985 to 1995, AFSC's Homeless Organizing Project staffed the Oakland Union of the Homeless and organized marches, demonstrations, building take-overs and public park sleep-ins to dramatize the condition of homeless people. HPO has protested abuses, and called attention to the need for low-income housing and services. Oakland City Council member Wilson Riles, Jr, who had sat through a number of HOPE and Union of the Homeless speeches at the Council, joined the protests and later became AFSC's regional director for Northern California, Nevada, and Utah.

AFSC then turned to publishing *Street Spirit* to help homeless people



earn income, provide a voice for homeless people and their advocates, and perhaps most importantly, create an organizing tool for homeless activists. The paper is often the only publication to carry the news of civil rights campaigns, important nonviolent demonstrations, and innovative homeless service programs, and provides a wide audience for organizing campaigns.

By selling *Street Spirit*, 125 homeless vendors pay for rent, medication, and clothes for job interviews. *Street Spirit* vendors enjoy a good name among Oakland and Berkeley residents. One grocery store in Berkeley even named a former *Street Spirit* vendor "employee of the month" in 1996. In addition, eighteen homeless people have graduated from an intensive program in investigative journalism, graphic design, and layout called "Raising Our Voices," a collaboration of AFSC, Media Alliance, *Street Sheet*, and *Poor Magazine*.

The paper has reached a circulation of 30,000 readers since its first issue in March 1995. *Street Spirit* accepts no advertising and is supported entirely through charitable contributions. AFSC pays for the editing, layout, and printing of *Street Spirit* and for staff to keep the paper and the vendor program going. All sales go directly to the vendors themselves.

Those who wish to contribute to or support *Street Spirit* can contact Terry Messman, 65 Ninth Street, San Francisco, CA 94103. Phone: 415-565-0201. E-mail: spirit@afsc.org. Donations should be made out to the AFSC and earmarked "Street Spirit." ■

"Blankets, Not Bombs"

by Alina Trowbridge
San Francisco (CA) Office of
American Friends Service Committee

Why do people care more about poor people in other countries than they do about poor people here at home? That question becomes more insistent when homeless people help load the vans carrying blankets and sleeping bags to port for overseas relief, as they have at the American Friends Service Committee (AFSC).

The Service Committee is not oblivious to the irony. To help bridge the gap between the public's impulse to give charitable aid to the poor overseas while forgetting the homeless at home, the AFSC donates van-loads of material that can't be sent overseas to local groups who serve low-income and homeless people.

"We have long struggled with the dilemma that our work is essentially fueled by over-consumption of clothing," says Stephen McNeil, AFSC's local material aids coordinator. "We are quite aware of many of the labor and international aspects that clothing production entails. Indeed, the textile mills have moved out of Massachusetts and North Carolina where two of our centers have been for decades," leaving unemployment and more poverty behind.

In the fall of 2001, AFSC received thousands of blankets and sleeping bags for victims of the Afghanistan war from donors all over California and beyond, and homeless people and residents near the AFSC's Southwest Regional Office have volunteered their time and hard work, alongside Taiwanese-American Buddhists, Quakers, peace activists, and other volunteers to load trucks headed for the East coast, where contributions from all over the country were packed into standard cargo containers for the journey overseas.

AFSC works with poor and low income people both at home and overseas.



Photo by Kendal Wooden-Au.

They publish *Street Light* (where this article originally appeared in February 2002) and have staffed various projects in homeless organizing over the last fifteen years.

The AFSC also collects cash and materials for the victims of war and certain natural disasters, concentrating on work that isn't being done by other groups, working with people who aren't getting enough attention from other sources, and providing what other organizations don't.

"AFSC spends far more on domestic organizing work among the very poor and those on the margin of society than is spent in literally dozens of nation-states who are suffering the effects of wars or natural disasters," according to Stephen McNeil.

AFSC is not primarily a relief organization. It is a peace-and-justice organization that also has a humanitarian component. AFSC members usually collect relief money and material because they are already working in a region affected by a war or disaster and can be sure of delivering the materials safely to the people they

were meant for, or because other agencies are not providing aid to the people most in need.

In the case of Afghanistan, the AFSC is providing relief because the US is waging war against the country. Emergency aid is both a concrete response to suffering and a witness for peace.

About one-quarter of the blankets received cannot be used at all, and many more cannot be shipped. Some are clean and usable, but just slightly too worn to ship. Others are too light or too heavy; those warm, durable old canvas sleeping bags are not useful in Afghanistan for the same reason that the donors replaced theirs with new, light-weight bags. AFSC also tries to be respectful of the recipients. They do not send blankets with patterns that seem inappropriate for an Islamic society: cartoon characters, corporate logos, Swiss Army products bearing Christian crosses, blankets colored red, white, and blue. Most of the clothes cannot be shipped to Afghanistan at all.

When he can, Stephen McNeil checks with people delivering donations for permission to put materials that cannot be sent to Afghanistan to other uses. "Nine out of ten say yes," says Stephen. "Those who say no mostly have collected from neighbors or churches on the basis that it was going to Afghanistan." The "yes" donations are kept separate from the "no's" until they can be sorted, giving the organization an honest way of helping to meet some of the need here at home.

Dolores Community Services, a homeless services provider in San Francisco, picked up three van-loads of blankets and sleeping bags and good quality clothing. Harbor House, a project aiding families in transition, requested 225 blankets. Because they serve families, AFSC was also able to donate stuffed animals, children's clothes, and winter jackets for men, women, and children. The AFSC donated blankets and sleeping bags to the Father Francis Homeless Project, an Episcopalian project providing direct services to homeless people on the streets that builds relationships with homeless people over time and often

supplies specific items on the spot out of their van. AFSC has also given out blankets to homeless residents in the immediate area of their offices.

The AFSC's farmworker program, *Proyecto Campesino* in Visalia, CA, also suggested major donations to Central Valley agencies serving farmworkers and packing house employees stranded in the US by increased border security since September 11th. Normally, many of these workers return home to Mexico and Central America in December and return to work in the spring. Now, they are riding out the winter in substandard, under-heated housing. AFSC connected with a religious domestic relief group called LOVE to provide 168 boxes of blankets, sleeping bags, baby blankets, new sweaters, and other clothes to unemployed agricultural workers in the Visalia area.

But why are US residents benefiting from the extras for overseas relief, instead of the other way around?

"People give more because of the images they see and the stories they hear in the media and the newspaper," says Stephen. "We saw it when we did relief for Korea. Only the Korean community gave until Wilson Riles, Jr. and David Malinowski (two AFSC staff) went on TV. Then we started getting donations from others, people who had fought in Korea, people who saw famine pictures and heard about the situation at the same time they saw Wilson and David."

Many people only give at year-end and holidays, and the need, of course, is ongoing. This year, much of the giving was diverted into 9/11 relief efforts.

The AFSC has found that not all of the donors agree with their anti-war position, but people do understand that most Afghans are not their enemy. It's harder to help them understand why some of their own neighbors live on the street.

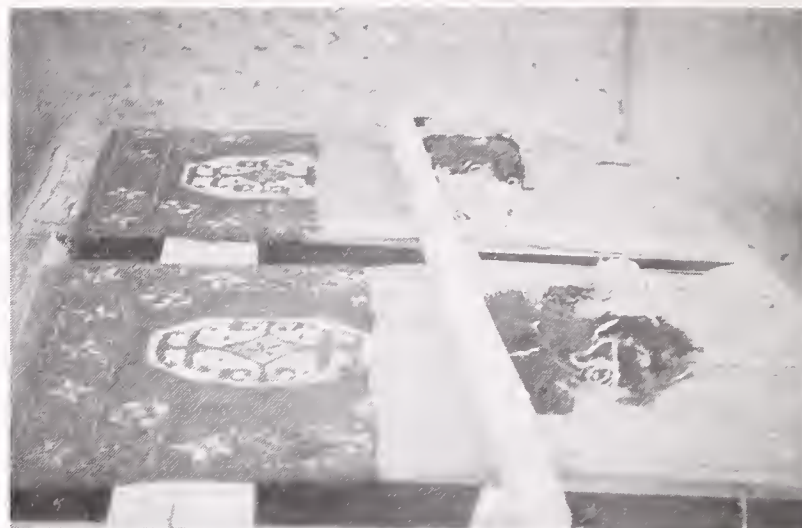
"Most Americans feel that homeless people should be able to help themselves," says Stephen. "They don't understand that homeless people are refugees, too, in a way. They're internally displaced people. They're not choosing to live the way they're living. They're choosing to survive the only way they know how to survive." ■

Uncovering "Seeds of War" in the AFSC Blanket Campaign

by David Albert
Olympia (WA) Meeting

Following September 11th, our Friends Meeting received a request from the American Friends Service Committee (AFSC). AFSC is the service arm of American Quakers, and has provided relief and reconstruction assistance around the globe for eight decades, for which it received the Nobel Peace Prize in 1947. The request, similar to ones that are received and responded to regularly by Friends whenever human catastrophes are in the making, was that each Meeting take up a collection of blankets—new or in excellent condition—and ship them to several different locations around the US, where they would be loaded into containers and flown to help keep thousands of Afghan refugees warm through the long winter. In two months, 75,000 blankets, worth \$1.3 million dollars, were collected and shipped. AFSC was appropriately self-congratulatory. Needless to say, we sent a blanket.

There was only one problem. As I went to two local department stores to look for an appropriate blanket, I noticed where all of them were manufactured: Turkey, Macau, Sri Lanka, Bangladesh, China, Pakistan. PAKISTAN! Now I felt obligated to explain this to the kids. In former times, Friends probably would have made their own quilts, knitted shawls and sweaters and warm hats and gloves and mittens, and sent abroad these products of their own hands as labors of love. Now, we go to the local department store. Blankets destined for Afghanistan were fabricated in Pakistan, shipped on huge, oil-guzzling cargo ships, unloaded in American ports, transported in diesel-powered



Blankets made at a refugee camp in Pakistan—Photo by Joe Franko

trucks to warehouses across the country, from which they were then distributed to local stores. Friends (like myself) drove our 3,000 pounds of steel and aluminum made in Japan (with components manufactured in Korea, China, and Indonesia) to the local mall, purchased our blanket, and sent it (along with the others gathered by our Meeting) via UPS trucks (built in Mexico) consuming gasoline and oil products refined in Saudi Arabia, to the proper location, where they were loaded on to airplanes (likely Airbuses, made in France) burning thousands of gallons of jet fuel (and spewing exhausts into the atmosphere). The jets then landed in Pakistan where the blankets were unloaded and shipped to the refugee camps. (To have done this lesson well, I should have gotten out the world map, the push pins, and some string. I didn't, so beat me with a wet noodle!)

According to AFSC (they were trying to raise cash as well), there were 15 containers, and the cost of shipping each container from Philadelphia to Pakistan (forget all the other transportation costs) was equivalent to that of educating 80 Afghan children for a whole year. In other words, the blanket program directly cost 1,200 Afghani children their education.

I know—this makes your head hurt (or at least it does mine!) but there's more. Pakistan is infamous for child labor. In 1996, the esteemed journalist Sydney Schanberg (author of *The Killing Fields*) published an exposé in *Life Magazine* entitled "Six Cents an Hour." He went to Pakistan and posed as a soccer ball exporter. He was offered children for \$150-\$180 who would labor for

him as virtual slaves. Children as young as six, Schanberg wrote, are "sold and resold like furniture, branded, beaten, blinded as punishment for wanting to go home, rendered speechless by the trauma of their enslavement." Photos displayed children working in dank sheds, for six cents an hour or less, stitching soccer balls with the familiar Nike swoosh and logos of other transnational athletic equipment companies. It is not unlikely that some of the blankets shipped twice halfway around the world to keep Afghani refugees warm were made by the brothers and sisters of these same children.

Quakers are a somewhat peculiar lot, and we have among our peculiarities as pacifists not only an injunction to "abjure all outward wars and strife" but, to paraphrase the words of the 18th century Quaker abolitionist John Woolman, "to seek out the seeds of war in our possessions." This has become a more daunting task as the globe has, through the wonders of modern technology, become a much smaller place. Friend or not, the requirements of living in the contemporary world would seem to require a degree of global understanding by our children that is unprecedented. It's quite a job we have! ■

COALS TO NEWCASTLE?

RESPONSE TO DAVID ALBERT

by Stephen McNeil

Strawberry Creek (CA) Meeting
and AFSC's EMAP (Emergency &
Material Assistance Program)

Dave Alpert makes several valid points in his response to the call for material assistance by AFSC. We in the five AFSC collection centers (Richmond, IN; High Point, NC; Philadelphia, PA; Cambridge, MA; and San Francisco, CA—see website at <http://www.afsc.org/ematasst.htm>) have long felt a burden dealing with the overconsumption—especially in women's clothing—that our society generates. The issues around clothing are myriad and many fine groups—including some AFSC programs—work around sweatshop issues, labor rights, debt cancella-

("AFSC Blankets," continued on page 20)

Friendly News and Views

WAGING PEACE THROUGH MUSIC

Aliyah Shanti, age 13, of Olympia (WA) Friends Meeting composed a choral setting of James Nayler's deathbed testimony "There is a Spirit" that received "Emerging Composer Honors" (for composers under age 26) from the international Waging Peace Through Singing competition, sponsored by the University of Oregon, the Oregon Bach Festival, and the Carlton Savage Endowment for International Relations and Peace. There were more than 700 entries, from over 40 countries. ■

"LIVING PEACE"

MONTANA GATHERING OF FRIENDS (MGOF)

FEBRUARY 22-25, 2002

Concerned about our youth, last fall MGOF members called for a search for individuals who might help young people seeking counsel and/or information regarding draft status and conscientious objection issues. Harold Jordan of the AFSC National Youth and Militarism Project in Philadelphia was the perfect person. We are delighted that he was willing to travel to Montana and serve as plenary speaker at winter MGOF. Hearing and speaking with Howard, we found him to be an extraordinary person. He was sensitive to the concerns of both adults and Young Friends, helping people to understand the confusing issues of conscience and war. He was helpful to our community, suggesting ways to address peace issues in difficult times and to ask the Seattle area American Friends Service Committee for help with educational materials.

Plenary Session

Harold Jordan spoke about conscientious objection and the draft. He said that in his work with conscience objectors, he always seeks to discover their experience—what has touched their guts. Each CO's personal experience (and values/passions) helps to shape the discussion (and discernment) process.

Violence is a learned behavior: Mass media glorifies war without sensi-



Harold Jordan at MGOF by Jean Triol.

tivity to consequences. We are socialized in violence. This includes many of the sports we watch and play. This makes violence seem normal. Repressive (coercive) actions force youngsters to accept the norm and not question, squelching dissent.

The presence of the US military in schools has been growing with the help of recent legislation. The stated (or unstated) goal is to make the military socially relevant, a self-perpetuating strategy, especially in peacetime. New laws make it easier for recruiters to get into schools. Schools must allow military visits or lose state funding. Peace groups do not get equal time. They may still get in, but only if invited, perhaps by knowing someone in the school administration. They have no rights by law.

Registration for the Draft

There is presently no fear of reprisal if a young man of 18 does not register for the draft. However, this could change. Bills are proposed that driver's license applications generate draft registration for males between 18 and 26, and so that a male college student would not be able to get student loans if he is not registered. After the age of 26, registration would no longer be necessary.

Conscientious Objection

CO status must be established by letters, not by membership in the Society of Friends or any other religion or

("Friendly News," continued on page 21)

Faith and Practice—Everyday Living and the Life of the Spirit

by Steven Deutsch, Eugene (OR) Monthly Meeting

Adapted from a presentation to School of the Spirit, Mountain View Friends Meeting (Denver, CO), April 27, 2001

Friends, as Seekers, typically start with an Inward Journey, where we explore the personal linkage between our spiritual foundation and our daily living. At the individual level we build on the mystical tradition of Friends. In the joining with others, we find community, and from that we come to the prophetic role as we explore change to make a world more Holy and expressive of the Spirit Within. This means that we move from our individual quest to joining with others in a corporate linking of faith and practice. As Friends we build that community in our Meeting.

The Personal Search for Faith and Practice

I begin by asking the question: "What makes a religious person?" By starting here we will tap into the essence of who we are in our central core and how we are as persons living a life. For many of us, the quest to answer this has covered a lifetime. For others, they were given answers as children, taken from some text. But if that is Holy Scripture, will it be sufficient? I recall being challenged at a Friends General Conference in the early 1960s in Michigan, with the idea that we know the context of the life of Jesus, we have His Biblical teachings, we know something of the contextual outlines of our world today, and the great theological question is to fill in the last box—namely, how to apply Jesus' lessons today.

As we reflect on Jesus' message, it is good to be mindful of what theologian Marcus Borg has written: "Jesus taught and embodied an unmediated relationship to the sacred" and that "God is compassionate about justice."¹ In his view, it is a modern distortion to only emphasize belief, and that what is called for in a Christian life is faith embodied in practice.

Some define religion as "that which humans do with their solitude."² I believe that is insufficient and incorrect. Religion is faith and practice in community, being of as well as in the world, both in solitude and in relationship with others.

I grew up with a great deal of nurture and spiritual support, but not pat answers. Almost 50 years ago, here is what my father wrote to my draft board in support of my claim for conscientious objection: "We have always felt that the mere fact of going to church or praying did not by itself make a person religious. To us, consideration, cooperation, friendliness, kindness, and love, the ideals of human behavior, and the living of one's beliefs are much more important." To re-read this after so many years is uplifting, since it speaks so well to the process of seeking which I reflect upon as I enter the mature stage of my life as recent retiree.

Meeting World War II conscientious objectors, participating in American Friends Service Committee youth projects, and seeing how Friends approached the world and sought to connect with that of God in each person, were formative for me. The diverse, multiracial Quaker-begun cooperative educational and recreational community in Michigan our family was involved in and the related youth organization in Chicago were so important for me. I became clear of my own Christian pacifism, understanding that it was not passive, but active peace-making. George Fox spoke to my condition as a teenager.

Off to college during the so-called "quiet 50s" I found a milieu that was anything but calm. The Oberlin (OH) Meeting was a deeply spiritual place and the campus and society full of fervor. I felt the power of AFSC's report, *Speak Truth to Power*, in 1955 as some of us on Midwestern campuses started the Student Peace Union. We traveled



Steven Deutsch with his grandson Max.

to Washington, DC to lobby with the NAACP against federal funds for segregated schools, and we vigiled against Soviet repression in Hungary. It came to be clear that I found the Spirit not only as I turned inward, but as I worshipped with others, and as we built a sense of community. That process, begun in my childhood, was strongly nurtured in my youth and young adulthood, and it remains a vital source in my life today.

Making Connections with Others—The Corporate Expression of Faith in Practice

Ed Snyder, as he retired from decades serving with Friends Committee on National Legislation, said, "...as in the early days of Quakerism, it is often the negative actions of governments which have impelled Friends to respond."³ I concur with this observation, and note that sometimes this has posed challenges for Quakers who wish to live affirmations and build rather than critique. It is perhaps what Jesus spoke about "rendering unto Caesar" but withholding that (truth) which transcends (or contradicts) government.

The fact of abundance in our environment, with terrible scarcity for those among us, within this country and in the world, makes for a condition of permanent discomfort—as well it might. We have come to better understand that it need not be so, and the structure which exists is by choice, political decision-making or power. Speaking truth to power urges us to alter the circum-

stances we find. But it is not just our prophetic voice; it calls for a kind of life-altering way of behaving which will engage others. Parker Palmer said Jesus exercised "...the only kind of leadership that can evoke authentic community—a leadership that risks failure by making space for other people to act."⁴

This is what Martin Luther King, Jr, did in his ministry. He spoke in favor of civil rights and an end to racism. Toward the end of his life he spoke ever more to those with political and economic power and called for all to challenge these and promote a radical shift towards economic justice. He spoke to masses to end homelessness and poverty, lack of health care, part-time wages for full time work, and he challenged employers and corporate America to implement the Universal Declaration of Human Rights in terms of worker dignity, non-discrimination, right to join unions and gain collective protection at work. "What would Jesus say?" he regularly intoned.

Last year the Willamette Quarterly Meeting of Oregon Meetings in the North Pacific Yearly Meeting met with the theme "What Would George F. Say to George W.?" Is this not a worthy query to keep asking? As the country considers the proposals to cut income and inheritance tax disproportionately benefiting the rich, and backs away from the Kyoto protocol on global warming emissions, which ends US government support for family planning, sexual education and AIDS prevention, what would it sound like to overhear George Fox speaking with George W. Bush? Might we take a cue from this dialogue? Translate it in our local environment when we speak to a member of a City Council or a School Board member?

Paul Lacey recently stated, "We have to risk both failure and success, the fruits of failure and the fruits of success."⁵ How very true! As we become more in tune with our humanity and with the Divine, we risk more. To not risk is to not act. This, in turn, leads us to reject the Inner Voice and the message of The Holy One.

Still, it is hard to live the life we might wish to. It is hard to be a peacemaker in a violent society and world.⁶ Who among us believes that the lives of

early Quakers were easy? Yet we strive to find how to make our lives go more smoothly, comfortable, and—yes, easy. That is one of many reasons that mitigate against authentic integration and diversity. It is easier, in the minds of most, to be with people like ourselves with shared values, economic life styles, race, politics, sexual orientation, age, and physical well-being. That is exactly why the prophetic voice compels us to step out of our shoes into the shoes of the other. As a European-American, white, older, male, middle class, heterosexual, without disabilities, I am challenged to commune with "the other." I need to be in unity with, understand, join with women, non-whites, gay/lesbian/bi-sexual/transgender folks, youth, and persons with disabilities. My faith tells me this is central in order for me to find God, for the essence of the Divine is the source in all persons. To hear God that is where I must go.

The journey is not solo. Marian Wright Edelman, whose work on behalf of children and economic justice has been monumental says "...many people are waiting for Gandhi to come back, or Dr. King to come back. They're not. We're it! And we have the capacity and the power to build a different world in a new era."⁷ It matters not where we connect with others or build a community of seekers to explore the translation of spirituality into action. The point is to be open to that Light Within and to see where it leads us in communion with others who share our being—impelled to witness our faith in our practice.

We all take inspiration from different places, persons, and events. I find nurture when I read *Friends Journal*, *Friends Bulletin*, and *The Other Side*, a magazine advancing "a healing Christian vision that's biblical and compassionate, appreciative of the creative arts, and committed to the intimate intertwining of personal spirituality and social transformation." Amen! *Sojourners* magazine is committed to spiritual renewal and social justice, and the recent book by its leader Jim Wallis, *Faith Works—Lessons From the Life of an Activist Preacher* is a wonderful source which I warmly commend to others.

I also am moved by those who seem secular, yet I see their lives as witnessing a profound spirituality in their work

with homeless, abused women, children in need, and all the vulnerable and needy within the affluence and privileged world in which most of us are enveloped. The point is that we embrace each other, perhaps coming from different places, but sharing a vision that is driven by deep inner direction and leading towards a prophetic, advocate voice in our lives.

The joining with others is itself part of the process of empowering, and a vital step in the clarifying of my faith and what it means for me. We can live alone, either by choice of "hermitude", or by circumstance such as being stranded on an island without others. But we find more voice and greater faith, I believe, as we join with others in the seeking process. Thomas Merton, the well-known Catholic monk, lived a largely cloistered life, yet was eager to share with others and had the most profound impact of almost any theologian during the 1960s, and even after his untimely death, and he continues to be widely read years after he has left us. The reason is that he touches something vibrant in us when we read his words, and they are "community of faith" building. He may have lived in a quiet inner focused life while in the abbey, but he feasted when in the company of others and celebrated the community of seekers of which he was an important part.

Finding a Place Within the Religious Society of Friends and Meeting

In the seeking process and turning inward I feel as though I am in a marathon walk, not a short and fast race. I know that it is endless and yet enriching along the way. It feeds my spirit, while urging me not to stop. I am impelled to continue, without impatience and with ever new challenges. This is well expressed in the Friends World Committee 20th Triennial:

We are a people called to listen: called to listen to each other with open hearts, called to listen for the source beyond words, called to rest in the quiet place at the very heart of our beings where we experience the inward, living Christ, where we can find the still, small, voice. We find a hunger among us, a thirst for spiritual nourishment. How can we

deepen our relationship with God? Do we have the courage to shed our burdens and prejudices and stand naked before the Almighty, ready and open to hear? In listening, we have heard the pain in our world: the pain of indigenous people, of prisoners, of children forced to fight the wars of adults, of people living with HIV/AIDS, and of those caught up by violence. Yet we know this to be true: the light shines on in darkness, and the darkness has never overcome it.⁸

For a small religious society, the diversity among Friends is quite amazing to those of us who are Quaker, much less confusing to some in the outside world. It is interesting to note that some of the most distinguished Quaker theologians and leaders of the American Friends Service Committee came from more conservative roots of the Quaker tree.⁹ Quakers rather uniformly hear the message of non-violence in Jesus' preaching. But did Jesus only profess the abhorrence and denial of violence? Was the Sermon on the Mount more than an expression opposing violence? Did it call for social justice?

In the Eugene (OR) Meeting we found comfort joining not only the Mennonite Church and Church of the Brethren, but the Friends Church (Northwest Yearly Meeting) with its evangelical tradition, in opposing the war on Iraq. Our Quaker roots are shared; we both take the gospel of non-violence.

The Eugene Meeting has been a welcoming community for persons of all sexual orientations. As Clerk I was supported to play a public role in the Religious Response Network of faith-based clergy and laity opposing the Oregon Christian Alliance effort to pass legislation restricting rights of citizens based on their sexual orientation. While our Meeting is in unity with most in North Pacific Yearly Meeting, this is not the case among all Quakers.

Some in the Religious Society of Friends have been uncomfortable, even openly hostile to the American Friends Service Committee. Recall that when AFSC, with the British Service Council accepted the Nobel Peace Prize in 1947, that they were recipient organizations, but the prize was given to Quakers. But

the AFSC cannot speak for all Quakers, even with efforts to reconcile and reach out to all Friends. But as William Edgerton has recently stated, "The Inner Light is the one thing that offers hope of overcoming the divisions that separate us."¹⁰

A couple of years ago in the Eugene Meeting we organized a forum series, open to the public, on the theme "The Spiritual Basis of Non-Violence." We explored scriptural foundations and how Quaker spiritual leadings on non-violence are put into practice in international and cross-cultural milieus, community and inter-group relations, and at the closer-in spheres of education and family life.

Putting faith into practice is a process challenging each of us personally. In that quest we seek to find others with a shared seeking, with kindred spirit-led approaches to life and living. We wish to find those with whom we can be in unity as we respond to George Fox's call to us to go cheerfully over the face of the world removing the occasion for war and preaching the gospel message by our works, not merely words.

The religious experience is intensely personal as we seek to nurture the spirit. It is corporate or shared with others as part of the seeking. For most of us it is also located within a Friends Meeting and we feel the need to build in our faith-based community. For Jim Corbett of Pima (AZ) Meeting, the experience of placing Salvadoran refugees in sanctuary was accepting the Biblical call for the making of a Covenant Community. He has written of this very movingly in a way that most will understand. For me the understanding is deep and experiential and part of the rich experience of the Eugene Meeting. Like Pima and others, the Eugene Meeting in the middle 1980s took Salvadoran refugees into sanctuary, both in our homes and in the Meetinghouse. We witnessed publicly our defying the government and declared that we, too, would have to be arrested. That is the outward behavior seen by all, and shared with other faith communities in our city. What was inward was the stronger yet. The process of searching for truth and the voice of God brought unity and a sense of community into our Meeting in a way that

virtually nothing else had or has. It was in my view a transformative experience and that is what I believe is the real message of putting faith into practice within a Friends Meeting. As we speak of a gathered meeting or worshipful time that is centered, there is the building of spirituality, commonality, and depth in a Meeting that is felt, experienced. It's a wonderful part of our mystical tradition.

I had the privilege a few years ago of representing the National Board of the American Friends Service Committee in Cologne, Germany at the opening of the exhibit of Quaker activity in Germany. This exhibit, called "*Stille Helfer*" (Quiet Helpers), is on tour in the United States now. It was a moving occasion to meet with and hear from elders who were fed as children after WWII, who lived through the Nazi era and young people were moved by the German Nazi experience and holocaust to become either Quakers, Quaker Service activists, or committed to community building along the lines of Quaker values. Inevitably the question arises: what would we have done in those circumstances? I was passionately opposed to the Vietnam War, lobbied for Friends in the Congress, was an active participant in many of the anti-war organizations and activities. Some spoke then of "the potential Nazi in Americans." I identified strongly with Norman Morrison of Baltimore (MD) Meeting and his act of self-immolation in front of the Pentagon. But Friends mostly only went to prison for draft refusal and small acts of property destruction (draft files). Hardly the fate of anti-Nazi activity within Germany.¹¹

What gives us courage and the strength to follow the Inner Light? What gives us the capacity to join with "the other" in our society, those vulnerable and oppressed, victims of social-economic and physical violence?

I often ask these questions because I need to gain more insight as I age. I do not preach my faith when I participate in the Eugene Human Rights Commission, but the experience of working to oppose bigotry and hate and ally with other communities beyond my own is important. When I participate in the local affiliate of Ecumenical Ministries of Ore-

gon and the National Interfaith Committee for Worker Justice, I embrace those whose faith traditions differ, but who feel part of a community I am glad to be a part of, where our common seeking leads us to know better how to practice our faith. In that practice I see and feel my greater ease and my facilitation working with "the other."

Recently, television cameras appeared at the Human Rights Commission meeting, not to cover our agenda concerns with homelessness—not with issues of how to move to fuller enactment/compliance enforcement of the Universal Declaration of Human Rights, not with the issues of police practicing racial and youth profiling—but in response to an exploratory proposal for city registry of domestic partners—a "hot" issue. In that context I feel strongly the need to take on some ownership of the issue of means to combat oppression and discrimination against same-sex oriented sisters and brothers, and relieve the burden gays and lesbians already have on these concerns. I know that my involvement in my Meeting and the interfaith organizations as well as the anti-hate coalition, have given me more strength in this arena. And I pray that my capacity to live an ever more religious life will grow by putting my faith into practice.

The Mystic and the Prophet

I was much moved in January when the obituary page from April 4, 1968 was reprinted with the death of Martin Luther King, Jr. and the rest of the page was blank with the query: "Just think what else could have been written." I cried when I saw it. King spoke with a prophetic voice that rings still today. It is fitting that Pendle Hill recently held a forum entitled "The Prophetic Voice in Public Life: Reclaiming the Quaker Social Testimony." As a faith community, we must continue to go back to our roots. There is a connection between being mystics in our worship and heeding the call to express a prophetic voice as we discern truth and hear the message of God.¹²

I have been working with someone for the past two years on a doctor of ministry dissertation exploring spirituality and work. The author wonderfully summarizes the prophetic voice and practice:

The prophet directs individual and collective feelings of anger and empathy into more compassion for all beings, more justice for the less privileged, and more celebration of our being among others. This role is not about scare tactics and soothsayers. It is about engaging the need for more justice and more compassion in our community, rather than ignoring the inequities that surround us. Working for justice is not delegable responsibility. Each of us is called to contribute so that the practice of justice grows stronger and the heart of compassion opens wider, for all beings in our community. To do this work, we must rub up against those who experience injustice and lack of compassion.

We must feel their wounding... then we must find our unique ways to stand with them. The essential skill of the prophet is resistance... The inevitable response is the passion of standing with others, compassion.¹³

Footnotes

¹ Marcus Borg, "A Vision of the Christian Life" in NT Wright and Marcus Borg and NT Wright, *The Meaning of Jesus*, Harper & Row: San Francisco, 1999: 242.

² NT Wright, "Knowing Jesus—Faith and History," in Marcus Borg and NT Wright, *The Meaning of Jesus*, Harper & Row: San Francisco, 1999: 15.

³ *Some Reflections on Thirty-five Years as a Washington Lobbyist for the Friends Committee on National Legislation*.

⁴ *Scarcity, Abundance and the Gift of Community*, 1990.

⁵ "Earlham Generations," talk give at Earlham College Meeting for Worship, Homecoming and Parents Weekend Oct 22, 2000.

⁶ See Ed Snyder, "Sustaining the Peacemaker—Spiritual Resources for the Long Haul," *Quaker Life*, July 1982.

⁷ *Fellowship*, Jan/Feb 2001.

⁸ *Friends World News*, Sept 2000.

⁹ See Jerry Frost, "A Century of Liberal Quakerism," *Friends Journal*, Oct 2000.

¹⁰ William Edgerton, "US Quakers—Hybrid Corn?" *Friends Journal*, June 2001

¹¹ For a challenging discussion see Judith Reynolds Brown, "Dilemmas of Our Peace Testimony," *Friends Journal*, June 2001.

¹² Marcus Borg, *Reading the Bible Again—For the First Time* (Harper & Row: San Francisco, 2001), pp. 118 ff. "The Prophetic Passion for Social Justice."

¹³ Chris O'Neill, *Citizen Nurse: Teaching the Soul to Care*, Doctor of Ministry dissertation, the University of Creation Spirituality, 2001.

Summer Service Opportunities

AFSC/QUAKER

- **July 19-22 (Saturday–Monday) Corazón's one-day home building/repair in Tijuana area of Mexico.** (Just prior to Pacific YM's annual session in San Diego.) Saturday: we'll help with a housing repair project; Sunday: site visit/service project at Maclovio Rojas near Tecate, Mexico; Monday: border exposure tour at San Ysidro, CA conducted by the AFSC US/Border program staff. **Cost: \$180** (financial assistance available). Deadline: July 7, 2002.
- **Service projects at Indian reservations, etc. through Intermountain Yearly Meeting's Joint Service Program.** For more information, contact Mike Gray, 2852 W Gamez Road, Benson, AZ 85602. Phone: 520-212-4696. E-mail: afsc-imym-jsp@worldnet.att.net



Eric Tillberg helping to build at home for Corazón project in Mexico

BEN LOMOND QUAKER CENTER

- **Jul 28 – Aug 3. (NOTE CHANGED DATE!) Senior High Camp.** Our week for Young Friends and their friends in 11th & 12th grades. Ann Boone & Paul Harris.
- **Aug 4 - 11, 2002. Quaker Service Camp.** Fun through service for Young Friends and their friends in 8th-10th grades. Quaker Center Staff and others.
- **Aug 26 - Sept 2, 2002 The Annual Community Workcamp.** Good works and good fellowship at Quaker Center. For F/friends of all ages!

Journey to Pakistan

by Joe Franko

Orange Grove Meeting
(Pasadena, CA)

This is the third and final part of a three-part series on the journey to Pakistan undertaken by Edith Cole, Claremont Meeting, and Joe Franko, regional director of the AFSC Southwest Regional Office. For three weeks, Joe traveled through Pakistan talking with relief agencies, visiting refugee camps, and getting to know the Pakistani people. Joe is available to give slide presentations about his experiences.

—Editor.

The Refugee Camp Situation

February 2: We finally met with Dr Imran Zeb Khan, Director in the Chief Commissionerate for Afghan Refugees in Islamabad. He says there are 14 new camps added since September 11, and 96 of the old camps, which were merged from the 352 old camps in 1999. There are 3.2 million Afghan refugees here in Pakistan, with one-half million refugees living around the city of Peshawar, from where I write this e-mail.

To give you some idea of the problems, one of the camps we will visit is Akora Khattak. There were 20,000 refugees there since September 11, and a new camp within the camp has formed, filled with 15,000 new refugees. So this one camp holds 35,000 people. Many have been refugees in the camp since the 1980s. The camp is quite close to Peshawar and right off the GT (the Grand Trunk Road).

Much of the primary health care is being provided by the UNHCR (the UN High Commissioner for Refugees), but because there is no secondary or tertiary health care, every second person seen in the hospitals in Peshawar is a refugee. Even with that care they are very weak at treating burns and burn patients. There are only two burn units in the Northwest Province. As you can imagine, many of the victims of our bombing and of the war have been burn victims, so this is a critical need.

We spent some time discussing the possibility of establishing a pediatric



Edith Cole and Joe Franko are gathering funds to help support a girls school in Pakistan. All checks should be made out to "American Friends Service Committee" and marked "Friends Afghan Girls School in Pakistan." Mail to: AFSC, 980 N Fair Oaks Ave, Pasadena, CA 91103.

burn clinic in one of the camps outside of Peshawar. It was so good to have Assad's wife, Iffiat, with us, as she is a pediatrician and could speak knowledgeably with Dr Zeb.

The Executive Director of the World Food Program was here to talk about feeding all these people, and so I asked if they had recent information about the flow of refugees. He said that there was little influx of refugees, but only about 42,800 refugees had been successfully expatriated. About 2000 people a day are repatriated, but that is a very difficult figure to pin down, as many try to come back across the border since conditions in Afghanistan are still terrible. Many repatriates are not going as families. They are leaving their families behind as conditions are still unsafe and poor.

The commissioner estimated the cost to Pakistan society at this point is 280 million dollars.

The commissioner agreed to provide us with the Project Director for Health as our guide, but in many ways we wondered if one of the other officials might be more helpful in talking with the camp elders. We must call him this morning to make arrangements. We will attempt today to visit both Azakhel and Akora Khattak. Azakhel, like Akora Khattak, also has about 35,000 people.

Another interesting item that came up in our discussion, particularly to an educator, is that the Pakistanis have set up a Basic Education of Afghan Refugees program in some of the camps, teaching math, history, Afghan language and other skills, modeled after a University of Nebraska refugee education program. I find this very difficult to believe, especially given the lack of universal public education for Pakistani children (except for the education being done by the Islamic schools). So I will

be asking after that in today's visits.

It is clear from all this conversation that a primary health project is less important than a pediatric or burn clinic set away from Peshawar.

We are looking forward to seeing for ourselves how people are living in the camps.

Visiting the Camps

Unlike most American's concept of a refugee camp, the one we visited today is more like the description that Sonia Tuma, the AFSC's Middle East coordinator in Pasadena, has given me of the Palestinian camps. Shamshutto is a small city which has existed since the early 1990s, and whose population ebbs and flows depending on what is happening in Afghanistan. Currently there are 50,000 people in the old and new parts. During the Soviet fiasco in Afghanistan the population of the camp swelled. When the Soviets were defeated, the population ebbed. After a year of living under the Taliban the population increased again. The bombing brought thousands here and little repatriation has occurred. Everyone lives in compounds built of mud, and the Pakistani, Canadian and German non-governmental organizations (NGOs) struggle to keep up. You can tell that large sections are no longer used, though the Commissioner was clearly wrong about there being no influx. He should have said no legal influx. Many manage to cross the border every day, though the border is officially closed.

One of the problems with getting reliable information is that officials at different levels have different information. The commissioner for refugees assures us that primary health care is adequately met in the camp, yet a mother tearfully explained to Edith and Iffat that she had just lost her son because medicine was not available. In fact, many cannot afford what medicine there is. The Commissioner talks about people at least being happy in the camps. In fact, the mother had previously greeted us with a smile before

Edith probed a little and brought out the tearful response. A father explained to Assad and me how he had brought his son to a doctor in camp, only to be told that the clinic was closed while his son bled and bled from a mouth wound that required stitches.

We were led to believe that there was no need of warm clothing, yet the local social worker who was showing us around said that there were a thousand seriously vulnerable families who needed blankets, mittens, sweaters and other warm clothing to get through the winter. We have agreed to buy what we can here and distribute it to the families. Lack of nutrition is not a problem, but there were signs of malnutrition among children, especially vitamin A deficiency.



Section of camp for widows and their families—J. Franko

We will supply what we can of emergency needs, but there are long-term needs that we have been considering, too. Carpentry, plumbing, and masonry tools, together with minimal training programs would allow these people to be self-sufficient. But these are much more complex issues.

There was another problem today which I should have predicted, but sometimes I am a very naïve Quaker. The official who showed us around today was concerned about our safety in the camp. He would not let us stay too long in any one spot. I think the kidnapping of the newsman has everyone worried. Beyond that, we Americans were the reason most of the newly arrived refugees were here. Most of these peo-

ple are Pathans, where an eye for an eye is the rule. I was glad that Assad and Iffat were there to do most of the talking and I sensed no animosity or danger, but the official was clearly worried.

As I think about how we might help, as I become concerned about safety, I rely so much on God's and your love. Another camp tomorrow.

This has been one of the most meaningful days of the trip to me. We went to visit the Akhora Khattak Refugee Camp some distance south of Peshawar. As opposed to yesterday, there didn't seem to be any security concerns, but that may be because they have had some time to prepare for our visit. They had set up a meeting with us to visit with the camp council of elders. Edith

and Iffat insisted on meeting with the women, which seemed to throw them. Iffat was very insistent and finally a woman came in and took Edith and Iffat off.

Assad and I met with the men in a small mud shack. They began by telling us that the camp, like the one yesterday, is a long

standing camp going back to the 1990s. Unlike yesterday's camp, most of the NGO's have pulled out, though there are still some German NGO's at work here.

They began by talking about the great need for food and jobs. Many men go into the city for work, and some children go into town to beg. They have tried to discourage that since two children have recently disappeared, and in fact there was a talk given yesterday by the American ambassador about the problem of child stealing.

I've been struggling to come up with a word that better defines these two camps, and an old word came to me—the tenements of New York in which lived massive numbers of immigrants,

many of whom I remembered talking about returning to the old country, but who were destined to spend their lives inside the tenement neighborhoods. I realize that they are not the same, but in my struggle to understand what I see I try to figure out what is the same and what is different. An obvious difference is that there are fewer resources here.

One of the problems with making money can be illustrated by those people who weave carpets, something I know about from a number of personal interests. Many looms exist in today's camp. There is an Afghan merchant who will pay them for their rugs, but who first demands money as insurance that the rug will be finished. So they must first pay him thousands of rupees. He then buys the wool and gives them the design. When they finish he gives them so much per square meter, and gives them back their deposit. It takes about three months to finish an average rug, and they would average about 500 Rupees per month (less than 10 dollars) for the work. Those of you who purchase Afghan rugs know the mark up! Since the war the market is less, though it appears to be picking up.

I have taken wonderful pictures of the children today, each of whom wants their picture taken and says "thank you" when I comply. I soon had about forty children following me, while Edith and Iffat visited the section of the camp set aside for the families headed by widows and those with disabilities.

That section of the camp is by far the poorest. Food comes into the camp and is often distributed by sections, with the highest ranking refugees getting more food than the lowest, if it reaches the lowest at all. There is also some problem with food lost to government officials.

I also spent time talking with our translator, who will send me information about the girls school he runs so that I might link him up with the girls school where I used to work, with a view to establishing a sister school relationship. They need books, pens, etc.

My overall view of the camp situation here in Peshawar is that there are both short term and long term problems. The long term problems, though, seem to predominate and it will be difficult to

find out how we can help in any but the emergency way. We can definitely provide the emergency supplies, and it appears that some kind of pharmacy system needs to be set up within the camps. Doctors are plentiful, as are teachers. So we need to do more talking with them.

Both camps need vocational training help. Both could use the expertise they already have to set up training centers and a marketing scheme for their goods, especially with carpets and wood work. These are skills they could take back to Afghanistan with them. Mostly we will do what little we can to alleviate the problems of the new refugees and those who are clearly in trouble getting enough food within the camps. But even the full resources of the AFSC could do little to help here. Even a little though, if done with some help with the people here, will be important.

As I sit here now, waiting for the plane from Peshawar to Lahore, I am struck for the first time with how important all the Pakistani people I have met have become to me. Arif, Sarah, Assad, Iffat, the children in both households, the driver, have gone out of their way to welcome me into their families. Even strangers I have met here have given to me without hesitation and in a genuine spirit of friendship.

And I am left today to deal with both the sadness of saying goodbye to this country and these families, and also with the sense of how awful it is that we would even consider dropping bombs on these people who have now become part of my family. At our annual regional gathering this year I talked about how my life has been a process of enlarging the definition of my family as my continuing way to practice the nonviolence that leads me to pacifism. My family now extends to the other side of the earth, and I will come home carrying my love for these proud people, this magnificent country, and this religion called Islam.

Homecoming Summary

Every journey of more than just a few days, and more than just a few miles, is both a remembering and a forgetting. It will take me a long time to remember and forget this particular journey. A friend said to me before I left that he

thought this journey was important for my soul. Another friend talked to me about my fears, and the importance of owning them so that I wouldn't be carrying other people's fear with me.

A part of this journey was about getting out from behind my administrator's desk—to connect with what is real and important in the world. And what is real and important is what is in the heart and what is in the soul. I needed to reconnect with my own natural compassion and to find that compassion enlarged and encouraged and met in the souls and hearts of others.

Whatever the concrete work of this trip, whatever the effect of that work, this trip has been more than successful. It has reminded me—and hopefully I can remind others—that love and compassion are a "Force More Powerful" that can overcome the forces of oppression and racism. Ultimately, life is given meaning not by injustice and oppression, but by the compassion that flows naturally if unimpeded from each of us.

Now that I am home the world is a lighter and brighter place for me. Like the hospice work I have done, being in touch with what is real has taken me, if only for now, out of the realm of the trivial and unimportant. For the first time in my life I feel at home in the world.

I have tried in these emails to you all to be as real as I could be. I have tried not to censor my ignorance or my egocentricities. I figure that being my friends you will forgive me my faults and cherish the places where I am tender. If I ignored your fears for me on this trip, it was because I had so many of my own to deal with. Yet when I lacked courage I sought out yours, and it helped me to move beyond my fears and to center me in my heart of compassion.

As time goes by I will probably forget much about this trip, but what I will remember is your love and a learning—that we are not strangers in a strange land, but brothers and sisters propelled by love to go beyond our fear and isolation. That energy has taken me to the other side of the earth, and my heart has been enlarged. Please forgive me if in the next few weeks and months I can talk about little else. ■

Book Reviews

The Natural Child: Parenting from the Heart by Jan Hunt. Foreword by Peggy O'Mara. Gabriola, BC: New Society Publishers, 2001. (www.newsociety.com) Paperback \$14.95. Review by David Albert, Olympia (WA) Friends Meeting.

If John Woolman were alive today, and contemplating parenting issues, this is the book he would have written. Jan Hunt was a member of Multnomah Friends Meeting in Portland in the 1970s before moving to British Columbia, where she founded (and still directs) The Natural Child Project and served on the Board of the Canadian Society for the Prevention of Cruelty to Children. She has now moved back to Bend, Oregon.

Hunt's thesis is simple: a happy childhood lasts forever, and every child is no less a human being than we are, and must be treated as such. Adults behave as well as they are treated, and the same holds true for children. Adults generally do not improve their behavior when they are insulted, criticized, threatened, publicly humiliated, or beaten; or in the rare instances when they do so, the costs in fearfulness, anger, and resentment are extraordinarily high.

Fortunately, argues Hunt eloquently, the seed of how to be with children is implanted within us. If we listen hard enough, the direction of how to act toward a child comes *naturally*. Crying, for example, is a signal provided by nature meant to disturb parents so they can seek out the causes of the child's distress.

The Natural Child offers a consistent and compelling approach to raising a loving, trusting, and confident child, without resort to coercion or manipulation, simply by following the Parenting Golden Rule: "Treat your child as you would like to be treated if you were in the same position."

This book is a must for every Meeting library, and the perfect gift for the Friendly individual or couple expecting the arrival of their first "distinguished visitor." (Check out Jan's website at www.naturalchild.org) ■

NEW ENGLAND QUAKER MEETINGHOUSES PAST AND PRESENT



BY SILAS B. WEEKS

FOREWORD BY JAMES A. TURRELL

New England Quaker Meetinghouses: Past and Present, by Silas B. Weeks. Foreword by James A. Turrell, Friends United Press, 2001. 173 pages. \$18.50 paperback. Review by Sue Friday, Berkeley (CA) Meeting.

We Friends like to attend other Meetings when away from home. This wonderful book by Silas Weeks is a must for anyone so inclined and planning to spend some time in New England. If you have ever tried to find a Quaker meetinghouse, typically a simple, unobtrusive vernacular building (and without a steeple to guide you), you will probably agree with the old adage that "a picture is worth a thousand words."

The more than 150 photographs, both ancient and recent, were collected over a 15-year period following the author's decision to photograph all the meetinghouses in New England. As he rambled across the landscape, tracking down any and all leads about what was or might have been, he found that this mission was much larger and more complex than expected. Included are Quaker meetinghouses currently standing, those no longer in existence, and cemeteries.

Weeks also gathered as much information as possible about the structures and their locations by researching historical data and sending questionnaires to meeting clerks requesting descriptive materials. The result is reminiscent of

an old New England town history: the inclusion of whatever information could be found from whatever source. The end product has a homey, down-to-earth quality as well as much interesting background material. If you have attended any Meetings in New England, the book will bring back memories and probably tell you something you didn't know.

New England Quaker Meetinghouses is neither a scholarly historical study nor an architectural history. For those curious about the architecture, an appendix grouping the meetinghouses by general historical style is provided as well as some information in

the text. If you are interested in the history of Quakerism in New England, there is a surprising wealth of information not found in any other single source.

An appendix contains three maps of meetings from 1710, 1883 and 1997 showing visually the concentration and expansion of Quakerism over time. Information about the meetinghouses is organized by state. Reading the text and viewing the accompanying photographs provides a sense of Friends progressing across the landscape (and disappearing as well).

The author expects additions and correction to this book, so that it should take its place with standard Quaker reference works. It is to be hoped that Silas Weeks' labor of love inspires Friends from other regions to follow his lead. ■

Soul Survivors: Stories of Women and Children in Cambodia by Carol Wagner. Photos by Valentine DeBasky. Creative Arts Book Company. Berkeley, CA, 2002. 270 pages. Foreword by Jack Kornfield. Review by Lois Barton, Eugene (OR) Meeting.

In his introduction to this moving book by Carol Wagner, a member of Strawberry Creek (CA) Meeting, Jack Kornfield writes, "What can we say in the face of such human tragedy? How can it be held and how can it be healed?..."

In their extraordinary way Carol Wagner and Valentine DoBasky have entered the heart of sorrow to bring forth the spirit and let it speak to us."

The book consists of fourteen interviews with survivors of the Cambodian wars—a classical dancer, a teacher, a human rights worker, a fisherwoman, an orphan, a medical doctor, a land mine victim, a nun, a women's organization president, a prostitute, an ethnic Vietnamese farmer, an orphanage director, a traditional silk weaver, a refugee, and a computer programmer.

Each interviewee tells of the fear and horror, the separations, near starvation, brutality, physical, emotional and mental suffering they experienced over a decade or longer. They also tell amazing stories of compassion, life-saving help from complete strangers, unexpected sympathy from perpetrators

Valentine's appealing black and white photos accompanying each story let the reader see the place and the people in a non-judgmental way

A chapter deals with the US role in Cambodia. Another deals with the millions of land mines. Still another, with the Peace Movement that gives a glimpse of hope. There is a chronology of Cambodian history from 802 AD to the present and a list of organizations who are helping, and how to reach them. This includes the American Friends Service Committee.

One's faith in the resiliency of the human spirit is reassured by this account. If you need a reality check on the unspeakable destructiveness of war, this book is for you. ■

Golden Marriage: Secrets for a Long and Loving Union. Herb and Margaret Dimock. CeShore Pittsburgh, PA. 1999, paper. 184 pages. \$17.95. Review by Lois Barton, Eugene (OR) Meeting.

Alternate chapters in this book were written by the two authors. A descriptive subtitle on the title page reads "A couple's autobiography." The chapters begin with Herb in 1938 as a young man choosing his career. Margaret in 1934 was a college sophomore, a preacher's kid, rebelling against her religious roots.

The book is filled with details of their more than fifty years together. Herb becomes an ordained minister and Margaret works with him in various church as-

signments. Each chapter includes conversations around their philosophies, misunderstandings, achievements. They deal with illness, financial limitations, raising children, successes. The writing style allows a reader to feel as if s/he were right in the room with Herb and Margaret as they sort out feelings, enjoy special events and solve problems.

The book is listed as "inspirational" and claims to present guidelines to a happy union all to be found in this book. In spite of very different personalities this couple "proved" that they could accommodate those differences successfully and still be deeply in love after fifty years of marriage. While the autobiographical content holds one's attention, it did not recognize exceptional insights presented convincingly as guideline. ■

Wisdom's Daughters: Stories of Women Around Jesus, by Elizabeth G. Watson, The Pilgrim Press. 167 pages (1997). Review by Kate Kimball, Central Oregon Worship Group (Terrebonne, OR).

Today's religionists face a continual challenge of keeping ancient sacred texts meaningful in a modern world. There are many ways to do this, and Watson has picked one of my favorite: she elaborates on the passing references to women in the Gospels in a way that gives them life and character. After reading these stories, I feel that I can recognize the women in them. Many women today struggle with the absence of significant female characters in the Bible and conclude, sometimes painfully, they are outside the scope of the Christian sacred texts. Watson carefully demonstrates that this does not have to be the case.

Knowingly or not, Watson builds on a strong Jewish tradition of "midrash," or the development of stories embellishing the sacred text in order to illuminate its lessons further. For example, a famous midrash explains why Moses, one of the most important prophets and religious leaders in the Jewish tradition, is said to have a speech impediment. Why would such a leader have an infirmity of speech? Midrash helps explain that while giving us insight into Moses's character.

So it is with Watson: she culls from the Gospels stories of women that have called to or intrigued her. One of my favorite is "The Woman at the Well," an

elaboration from John 4:3-7. Watson explains, with surprising credibility, about the five husbands and the partner to whom the woman at the well is not married. Part of what makes these stories work is Watson's own interest. She weaves a web around these women that makes one curious about how they came to be around Jesus.

This book can be a powerful tool for learning and exploration, as the author has added her own comments and insights at the end of each story. Watson shares with us, for example, that the story of Mary of Bethany (based on John 12:1-3a and Luke 24:50-51a) was the most difficult story for her to write because with all the different views of Mary, "it is hard to visualize her as a person." The same could be said of all the women Watson has taken the time to introduce her to us.

Watson also provides a very thoughtful list of questions at the end of each story which tie the stories with our own lives. It is not surprising that this volume came out of Watson's workshops at Woodbrooke College in England. What is surprising is the strength of the inquiries.

The stories do illuminate and intrigue, but the questions probe deeper and finish the job of relating these scant Biblical references to our lives today. Watson does not shrink from questions that highlight differences among us. For example, at the end of the story about "The Syrophenician Woman" (based on Mark 7:24-26), Watson asks: "Some groups today still send missionaries to convert people from their own native religions to Christianity. Is it possible to have dialogue and mutual sharing of belief and practices without separating people from their own spiritual traditions?"

In the end, what is compelling about Watson is her own humility in offering to share her insights and questions with us. She does not lead us down a path, assured we will arrive at exactly the point she wants. She instead shows us that there are a variety of paths and as long as sharing and open inquiry are companions, where we arrive is not important. This requires Watson to trust in her subject matter and her exploration of the Gospels has allowed her to generate a very great trust indeed. ■

Memorial Minutes

MARGARET REYNOLDS

Born on April 29, 1923, in Flat Creek, Kentucky, Maggie Reynolds was baptized in the Methodist Church as Margaret Katherine Maupin but her first husband called her Maggie. In her autobiography, she ironically characterized her own complexity:

Margaret is serious about changing the world; she composts, recycles and belongs to half a dozen leftist organizations. She's eligible to be in the Daughters of the American Revolution, but of course, she couldn't bear their politics. She reads The New Yorker and The Nation. Margaret Mead and Eleanor Roosevelt are her cherished mentors.

Maggie wears tee-shirts and baggy pants, hugs people, and on moonlit summer nights she occasionally swims in the nude. She reads gossip columns, makes sugar cookies with grandchildren, and when she gets arrested for civil disobedience, she tells police her name is Margaret, but it's not. Only Maggie could break the law. Maggie loves movies, flowers, chocolate; Margaret organizes, raises funds to clothe the needy, walks precincts for worthy candidates. Margaret is honest. Maggie exaggerates. Let the reader beware.

Maggie's sense of humor, her smile, and her laughter will be remembered by all who knew her—along with her intelligence, her sense of justice, and her compassion.

Maggie, the oldest of four children, grew up on a farm near Frankfort, Kentucky. Her father, James Maupin, a reader, a Democrat, and a free thinker, gave her a lifelong concern for social justice and a critical stance toward her mother's conservative Methodism. On the farm there was never much money. Everybody worked hard. The children had loving grandparents close by, the creek to swim in, an inadequate local school, and church on Sunday. Maggie longed to live in the city. When she was in high school, the family moved to Lexington, Kentucky. When she was fifteen and a senior in high school, she started taking classes at the University of Kentucky three months before graduating with her high school class.

Maggie married Vernon Reynolds, a geophysicist and electronics engineer, when she was nineteen. They moved to Philadelphia, Pennsylvania where she worked for the British Admiralty, helping to procure parts for the American planes lend-leased to the British in World War II. She wrote for *Holiday* magazine in its early years, raised three children, and became the Development Director and journalism teacher for Abington Friends School.

Contact with Quakers and with their views on race and the Vietnam War led Maggie and Vern to become Quakers. They joined the Abington Friends Meeting and when Vern learned that he would be transferred to the Missile Division at General Electric, where he had been working in the Aerospace Division, they decided together to give up the income and security they had enjoyed. Vern became Budget Director for the American Friends Service Committee for a modest salary, and later he and Maggie answered an ad for Director at Quaker Center in Ben Lomond, California.

They were accepted and for three years struggled with the still primitive facilities at the Center. They were a valued addition to the Santa Cruz (CA) Friends Meeting, participating in all the Meeting's business. Maggie served as Clerk. After Vern's death, she spent two years in the Peace Corps, teaching English at Chantaburi College in Thailand.

On her return from Thailand, Maggie was again very active in the Meeting, serving as Clerk of the Meeting House, Finance, and Oversight Committees. She married Robert Barnhart and both were mainstays of the Quaker community.

All her life, Maggie worked for social justice. She was indignant to discover in college the prejudice that, at that time, kept Jews out of medical school and denied them other opportunities. From an early age, she acted against racial injustice. When Vern's work took them to the Bahamas, she wrote a cover article for *Holiday* magazine, contrasting the lavish lifestyle of Nassau's British colonists with the natives' poverty; it got her officially banned from the island.

The Vietnam War made her a peace activist. She eventually engaged in actions—and was arrested—protesting against the first strike weapons at Vandenberg Air Force Base, against nuclear weapons at the Nevada test site, against shipment of arms to Nicaragua, and against nuclear weapons development at Livermore Labs. In Santa Cruz, she was known as a protestor against war toys and guns, leading an annual leafleting campaign during the Christmas rush. She was arrested at the Capitola Mall for this activity. She worked indefatigably for the Resource Center for Nonviolence and went on one of their trips to Israel and the Occupied Territories, after which she worked even harder for Middle East peace.

Maggie extended her Friendly witness into work on behalf of children and in favor of gun control. As the head of a local children's advocacy organization, the Alliance for Children, she designed and promoted a poster (expanded when necessity demanded) illustrating the annual toll exacted by handguns in Santa Cruz County. She even spearheaded a local "Mom's March" to parallel the Million Moms' March in Washington, DC. This work brought together North County activists and South County Latinas in a common cause. She also headed a very successful Coats for

Kids program that raises money and gives coats to over eight hundred needy children and teens each year.

Maggie wrote an article for *The Friendly Woman* called "Getting Used to Death," an article which generated more reader responses (all positive) than any other single piece. In it, she primarily described her grieving for Vern in the months after his death, but she also wrote about her grandmother: "Like the dying grass Thoreau describes, she bent to the earth with the same grace as the new seedling moves toward the sun."

Maggie died of non-Hodgkins lymphoma on December 23, 2001. We will miss her.

She is survived by her three children, Christopher Reynolds (and his wife Divia), John Reynolds, and Julie Reynolds; by two grandchildren; by her brothers Joe and Bill Maupin and her sister Louise Gasperini; and by Robert Barnhart's children, Kathy and Bill, and his grandchildren. Her husband Robert Barnhart preceded her in death, also in 2001. □

Vital Statistics

Births

- Ada Elizabeth Summit Firth on January 19, 2002 to Jennifer Summit and Simon Firth of Palo Alto (CA) FM
- Twins Caitlin Mary Louisa Pilisuk and Jackson Charles Robert Pilisuk were born on August 7, 2001 to Philippa Baron and Jeff Pilisuk of Strawberry Creek FM (Berkeley, CA)
- Corwin Joel Silverman on January 10, 2002 to Maia Richardson and Alex Silverman of Palo Alto (CA) FM

New Members

- Jill & Wilbur Burge, Eugene (OR) MM
- Cynthia Herron, Flagstaff (AZ) FM
- Melora Purell, Honolulu (HI) FM
- Judy Stiers, Flagstaff (AZ) FM
- Jennifer Summit, Palo Alto (CA) FM
- Nancy Wilkinson, Strawberry Creek MM (Berkeley, CA)

Membership Transfers

- Lee Bowman from San Francisco (CA) MM to Sacramento (CA) MM
- Alice Burks from Redwood Forest FM (Santa Rosa, CA) to Palo Alto (CA) MM
- Robert Chatfield to Palo Alto (CA) FM
- Steve Clark to Boulder (CO) FM
- Martha LeMaire Cottam from Berkeley (CA) MM to San Francisco (CA) MM
- Gyllian Davies from Victoria (BC) MM to Multhnomah MM (Portland, OR)
- Terry Elliott from Olympia (WA) MM
- Art Emery from Eugene (OR) MM to Friends Meeting in Portland, ME
- Terry Fieldhaus from San José (CA) MM to Grass Valley (CA) MM

- Frances Forester from Redwood Forest FM (Santa Rosa, CA) to Austin (TX) MM
- Kristin Furhmann to Boulder (CO) FM
- Lynn Gazis-Sax from Palo Alto (CA) MM to Orange County (CA) FM
- Carrie Glasby from Eugene (OR) FM to Central Philadelphia (PA) MM
- Annette Greenberg from Salt Lake MM to Moab MM
- Walter Guterbock from Visalia (CA) FM to Kalamazoo (MI) FM
- Helen Haug from 15th Street (NY) MM to Strawberry Creek FM (Berkeley, CA)
- Mary and Russ Jorgensen from Redwood Forest FM (Santa Rosa, CA) to Grass Valley (CA) MM
- Jim Knickerbocker from San Francisco (CA) FM to Santa Cruz (CA) MM
- Leona Koenig from Chico (CA) MM to Visalia (CA) FM
- Connie Arokiasamy McCrackan, from Santa Monica (CA) FM to Redwood Forest MM (Santa Rosa, CA)
- Stephen McNeil from Adelphi MM to Strawberry Creek FM (Berkeley, CA)
- Rolene Otera from Orange Grove MM (Pasadena, CA) to San Francisco (CA) MM
- Alice Parr from Multnomah MM (Portland, OR) to Athens (OH) FM
- Betty Pattison from Redwood Forest FM (Santa Rosa, CA) to Kendal MM
- Alan Preston from 15th Street (NY) MM to University MM (Seattle, WA)
- Bob Runyan from Reno (NV) FM to Chico (CA) MM
- Jeannine Scott from Redwood Forest MM (Santa Rosa, CA) to Napa-Sonoma (CA) FM
- Renate and Thomas Sharpless, Sr, from Palo Alto (CA) FM to Eugene (OR) MM
- Jacquie Siewert-Schade from Beloit (WI) MM to Central Oregon WG (Terrebonne, OR)
- Danae Steele from Honolulu (HI) MM to Olympia (WA) MM
- Nancy Wilkinson to Strawberry Creek FM (Berkeley, CA)
- Glen A Wood, Jr from Lansdowne (PA) MM to San Francisco (CA) FM
- Kathy and Glenn Wood from Jacksonville (FL) FM to Missoula (MT) MM
- Ruth and Mike Yarrow from Ithaca (NY) FM to University FM (Seattle, WA)
- Richard Zelman to Flagstaff (AZ) FM from Detroit (MI) MM

Deaths

- Bob Barnhart, Santa Cruz (CA) MM
- Barbara Hall, Santa Monica (CA) FM, January 2002

- Cindy Eloise Hewitt, Honolulu (HI) FM, January 25, 2002
- Helen O'Brien, Whitleaf FM (Whittier, CA), February 2, 2002
- Robin Mosser, Multnomah MM (Portland, OR), January 10, 2002
- Jean Taylor, Orange Grove MM (Pasadena, CA)
- Betty Bacon, Berkeley (CA) MM, June 6, 2001
- Doris Bryant, San Diego (CA) FM, December 8, 2001
- Montford Cardwell, San Francisco (CA) MM, August 24, 2001
- Mary Lou Coppock, Pima MM (Tucson, AZ), October 2001
- Bruce Cutler, Santa Cruz (CA) MM, March 25, 2001

Special Occasions

- Marge and George Leavitt of Santa Cruz (CA) MM celebrated 55 years of marriage at the end of August, 2001.
- Clemi McLaren of Honolulu (HI) FM recently published *Aphrodite's Blessings: Love Stories from the Greek Myths* which has received notable national reviews.
- Howard and Ruane Scott of Olympia (WA) MM celebrated their 60th wedding anniversary on February 1, 2002.
- Carolyn Stevenson of Honolulu (HI) FM has received a Fulbright Fellowship to teach conflict resolution in Cyprus and to do research at the United Nations to prepare a paper at the Internal Studies Association meeting in New Orleans, LA.

(“AFSC Blankets,” continued from page 9)

tion efforts, movement of clothing/textiles out of the USA to “cheaper” labor areas, and so on. Specifically, the blanket drive—like any material assistance campaign that AFSC takes on—was based on conversation with those in the field who told us that blankets were the one commodity that they could always use. AFSC still calls for material assistance from Friends and others for several sound reasons: people need to be personally involved and physically involved in their efforts. Writing a check is not an instructional form of philanthropy: volunteering to sort and pack, gathering in from community drives, and involving children and youth who do not always have the financial means to write checks. Many children and youth did donate their savings to the relief efforts along with excellent statements of what sacrifice plays in doing voluntary service. Perhaps David Alpert’s family missed out

on the Northwest Friends’ community efforts or Meetings’ efforts to participate as community and Meeting expressions of service?

AFSC did not fly these supplies to Central Asia but shipped them. We did fly five Afghan American volunteers who helped deliver one container to three camps in Pakistan. Why? To build relationships that will last over the decades between the immigrant community of 100,000+ (60,000 in California alone) and their homeland that needs their talents and resources to rebuild the nation. Another good reason for the blanket drive is that we were able to work with many Afghan refugee communities in the USA around this campaign, leading to the service appointment of one of them from Fremont, CA to head up AFSC’s Kabul office. And those who delivered the blankets into the hands of the refugees were convinced that this commodity, even after winter time, meant a great deal to the camp inhabitants who had nothing on their own to barter or sell.

By the way, AFSC still has hundreds of knitters and sewers around the country who make brand new items for refugees and those in need in this land. Contact me at the San Francisco AFSC if interested in participating on an ongoing basis. Knitters did—and still—make afghans and other items for Central Asia and other areas. At the end of March, AFSC and Afghans for Afghans (www.aghansforafghans.org) send 20 boxes of newly made items from around the US and Canada.

Now, how people respond to our call for material assistance is not always based on sound reason. True enough, people do go out and buy brand-new sleeping bags and blankets. But many did so with one purchase and the rest in cash donations for relief. That added up to over half a million needed dollars. Reconstruction and relief needs will continue for years to come in Central Asia. Most likely AFSC will be there as we are in Southeast Asian and Central Europe now, years after those wars. Please join us, not in self-congratulation, but in working together to serve others in an as effective and personal a way as we can do. ■

(“Friendly News,” continued from page 9)

group. After personal introspection, experienced guidance through the proper process and procedures helps to achieve this status. There are no guarantees, however. Jail time is sometimes the only alternative to military service.

Minute

A minute was written and approved at our recent statewide quarterly meeting of the Montana Gathering of Friends. This minute has been sent to editors of newspapers in Montana communities:

The Montana Gathering of Friends wholeheartedly believes that there is that of God in everyone. On February 4, University of Montana professor Carla Grayson and her life partner Adrienne Neff sued the Montana State University system because they were not given the same access to health benefits that their heterosexual colleagues receive. Four days later, while the women and their young son were sleeping, their house was sent on fire with the apparent intention of murder. This violence compels us to re-affirm our belief that every member of our human family has the inalienable right to commit their love to whomever they choose without fear. We strongly urge the Board of Regents to act quickly to extend equal health benefits to all their employees. Quakers in Montana joyfully perform marriages for all committed couples in our care, regardless of sexual orientation. We proudly support every family in our congregations in all their brilliant diversity. Religious communities are visible beacons of inspiration and guidance. We encourage all Montana faith communities to join us in being visibly welcoming to gay, lesbian, bisexual, and transgendered people. Hate-filled, derogatory messages propagate a climate of violence in our homes, neighborhoods, and towns. We encourage all people of faith to lend their voices to messages in the peaceful spirit of Christ who asked us to love our neighbors as ourselves. For 350 years, Friends have actively worked for equal rights. We continue to pray that the spirit of peace lead us all to face the roots of hatred within our lives, congregations and communities.

—Jean Hand Triol, Montana Gathering of Friends Correspondent

FRIENDS BULLETIN CLASSIFIEDS

ADVERTISING RATES: \$.45 per word for classified ads. Minimum charge, \$9. Box ads: 10% extra. Ads should be prepaid, if possible. Deadline: six weeks prior to publication. DISPLAY ADS: \$15 per column inch. ¼ page ad (4 x 4½): \$95—1 column ad (2½ x 10): \$130—2 column ad (5 x 10): \$225—½ page ad (7¼ x 4½): \$190; — Full page (7½ x 10): \$295. Discounts: 10% for 3 consecutive appearances, 25% for 6 consecutive appearances of ad.

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For subscriptions and information, write: **QUAKER UNIVERSALIST FELLOWSHIP**, 206 Shady Ln, Lexington, KY 40503 or E-mail: QUF@ot.com.

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QUAKER WRITERS AND ARTISTS! Read *Types & Shadows*, the exciting newsletter of the Fellowship of Quakers in the Arts. FQA’s goal: To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens. Help build an international network of creative support and celebration. Membership \$22/year. FQA, Dept. FB, PO Box 58565, Philadelphia, PA 19102. E-mail: fqa@quaker.org. Web: <http://www.quaker.org/fqa/index.html>.



Friends Journal has published “Quaker Thought and Life Today” for nearly 50 years, succeeding periodicals that date from the 19th century. Learn more about Quaker concerns and activities through this monthly magazine. Request three free issues or subscribe now (send \$29) to get 16 issues for the price of 12. Contact: *Friends Journal*, Dept. FB, 1216 Arch Street, 2A, Philadelphia, PA 19107. <Info@friendsjournal.org>.

QUAKER LIFE—INFORMING AND EQUIPPING FRIENDS AROUND THE WORLD. Free sample available upon request. Join our family of Friends for one year (10 issues) at \$24. For information contact:

Quaker Life

101 Quaker Hill Drive
Richmond, IN 47374

Phone: 765-962-7573

E-mail: QuakerLife@fum.org

Website: www.fum.org

SCHOOLS, RETREAT CENTERS, CAMPS, AND RETIREMENT HOMES

BEN LOMOND QUAKER CENTER: Personal retreats, family reunions, weddings, retreats, and our own schedule of Quaker Programs. Among the Redwoods, near Santa Cruz, CA. 831-336-8333. <http://www.quakercenter.org>.

FRIENDS HOUSE IS A MULTI-LEVEL RETIREMENT COMMUNITY offering independent living apartments and houses, an assisted care living facility, skilled nursing and an adult day services program serving residents and the wider Santa Rosa, CA community. Located in Santa Rosa, Friends House is easily accessible to San Francisco, the Pacific Coast, redwood forests, and the vineyards of Sonoma and Napa counties. Friends House is owned and operated by Friends Association of Services for the Elderly (FASE), a California not-for-profit corporation. The facility and Board of Directors are strongly influenced by Quaker traditions. The welfare and growth of persons within an environment which stresses independence is highly valued. Tour Friends House at our website at www.friendshouse.org. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. 707-538-0152.

WILLIAM J. PAPP PORTLAND FRIENDS SCHOOL, located in SW Portland, OR: A small Friends school for children, grades K-6, rooted in Quaker values. Children are provided with a quality academic and a developmentally appropriate education. The school environment is caring and nurturing with strong emphasis on non-violent resolution. For information, contact Judy Smith, jatesmith@earthlink.net or 503-245-8164.

Coming to DC? Stay with Friends on Capitol Hill. **WILLIAM PENN HOUSE**, a Quaker Seminar and Hospitality Center in beautiful, historic townhouse, is located five blocks east of the US Capitol. Convenient to Union Station for train and METRO connections. Shared accommodations including continental breakfast for groups & individuals. 515 East Capitol Street SE, Washington, DC 20003. E-mail: dirpennhouse@pennsnet.org. Phone: 202-543-5560. FAX: 202-543-3814.

Interns. 9-12 month commitment, beginning January, June, or September. Assist with seminars and hospitality at William Penn House, 5 blocks from US Capitol. Room, board, and small stipend.

When traveling to the Pacific Northwest, consider the simple and economical travelers' rooms at **QUAKER HOUSE IN SEATTLE** (WA). Reservations required: 206-632-9839 or E-mail: pablopaz@juno.com.

RESIDENT. REDWOOD FOREST FRIENDS MEETING, SANTA ROSA, CA. Residents performing light hospitality and caretaking duties are sought for a dynamic Friends Meeting north of San Francisco. Post inquiries to Resident Committee, RFFM, Box 1831, Santa Rosa, CA 95402.

SERVICES

JOIN THE FOLKS AT FRIENDLY HORSE ACRES FOR A DAY AT A HORSE FARM. All ages welcome. Camps are set up to encourage confidence in people who are fearful of horses, as well as more experienced horse lovers. Learn to see the world from the horse's point of view. Visit www.friendlyhorseacres.com. Phone: 360-825 3628. E-mail: friendlyhorseacres@excite.com.

SINGLE BOOK LOVERS has been getting unattached people who like to read together since 1970. Nationwide and run by Friends. SBL, Box 117, Gradyville, PA 19039. SBL@compuserve.com. 800-773-3437.

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TOURS AND OPPORTUNITIES

GUATEMALA STUDY TOUR: Aug 3-11, 2002. Tour will focus on visiting service projects in Guatemala Highlands. Unique opportunity to visit beautiful country and meet Guatemalans in non-tourist atmosphere. \$750 includes airport transfers between Guatemala City and Antigua, lodging, and meals. For more info, contact Loren at E-mail: lacelle@conexion.com.gt or Mary at E-mail: marydee2@earthlink.net or 310-841-2154. To reserve space, send \$200 deposit to Redwood Forest Meeting, Guatemala Scholarship/LoanTour, PO Box 1831, Santa Rosa, CA 95407.

CONSIDER A COSTA RICA STUDY TOUR JANUARY 16-28, 2003. Visit the Quaker community of Monteverde. See the cloud forest and two oceans. Write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone/FAX: 937-584-2900 or 520-364-8694 or E-mail: jstuckey@racs.co.cr. Website: www.crstudytours.com.

CONSIDER THE ARIZONA FRIENDS COMMUNITY FOR YOUR NEXT, OR YOUR SECOND, HOME. 360 degree mountain views, 4,000 ft elevation, often near perfect weather among good friends. Write Roy Joe and Ruth Stuckey, 6567 N San Luis Obispo Drive, Douglas, AZ 85607. Website: arizonafriends.com.

THE LA JOLLA PROGRAM: Friends may well enjoy, learn, and deepen from a weekend experience in facilitated personal awareness groups at the University of San Diego, July 28-Aug. 4. Nonsectarian; our 36th year. 760-789-4794.

RESIDENT FRIEND: ORANGE GROVE MONTHLY MEETING IN PASADENA, CA, beginning midsummer 2002. If interested, please contact Sandy Kicklighter, 426 E Linfield St, Glendora, CA 91740. Phone: 626-963-0053. E-mail: sandy_kicks@hotmail.com.

THE AFSC (PACIFIC SOUTHWEST REGION) NEEDS YOUR VOLUNTEER HELP. For the wonderful programs of peace and social justice to be possible, we need people who are able to give just 4-5 hours a month to serve on an administrative committee. These committees, Human Resources, Program Evaluation, Finance and Property, and Affirmative Action (within AFSC) need members. The meetings are usually held at the AFSC office in Pasadena. For more information contact: Pat Daggerty, Nominating Committee Clerk, at 626-355-6774 or e-mail at patdaggerty@hotmail.com.

THE JUNIOR YEARLY MEETING (JYM) Committee will be hiring for a "Transition Group Counselor" position for the 2002 Pacific Yearly Meeting session in San Diego. The Transition Group is a subgroup of JYM that includes 6th and

7th graders that are new to JYM. The JYM Adult Committee will supervise the counselor. Duties will include: being a liaison between JYM and Transition Group parents, helping Transition Group members adjust to JYM, and helping supervise the Transition Group during JYM activities. The hours are approximately four hours per day for four days and the pay is \$350. Please contact Louis Armin-Hoiland, 707-822-6423, or lah1957@juno.com, as soon as possible.

WANTED! TEACHERS FOR PYM, JULY 22-27 IN SAN DIEGO, CA. Working half days pays your way. Pickup Truck and driver needed to transport supplies from San Francisco to San Diego for PYM. We will pay for your help! Contact Melissa Lovett-Adair 805-543-2791, mladair@charter.net for a teacher application or to help with transportation.

AFSC SEEKS REGIONAL DIRECTOR TO BE BASED IN PASADENA, CA. The Director is responsible for overall leadership and operation of the region, including: mgmt, staff supervision, volunteer support & guidance, fundraising & oversight of a budget of \$1 million. The region has offices and programs Southern CA, NM, HI and AZ. Requires strong commitment to non-violence, experience in community organizing, program development, implementation & oversight, & 4 yrs of mgmt & staff supervision. Women, People of Color, people w/ disabilities and lesbian, gay & bisexual people encouraged to apply. Salary range: \$46,943-63,373. Please send resume and cover letter by July 31, 2002, to: Reg. Dir. Search Committee-AFSC, c/o Jane Krause, 980 Fair Oaks Ave, Pasadena, CA, 91103, fax (626) 791-2205, e-mail: Lbrusseau@afsc.org. See: www.afsc.org, AA/EEO employer.

OFFICE SPACE DESPERATELY NEEDED FOR STREET LIGHT— THE NEWSPAPER DEDICATED TO THE HOMELESS IN SAN DIEGO

THE PROBLEM: Two Quaker organizations in San Diego suffer for lack of office space. Both need a downtown office that can be easily reached by their clients. Neither can afford to buy, and wherever they rent in an affordable neighborhood, gentrification forces them to move on. *Street Light* needs to be able to give copies of its newspaper to homeless vendors. Even if it were affordable, rental property is not secure. *Street Light's* office is presently located in a closet in a church basement and homeless people are not welcomed in the building. AFSC's Border Project is situated in an area that its clients find difficult to reach. These two organizations could share office space in an area such as Barrio Logan. Rocky Neptun, the editor of *Street Light*, barely has a home himself. He lives in a small area of somebody's garage. The former editors of *Street Light*, Forrest and Anne Curo, have shelter but they sleep on the livingroom couch in someone else's home with little privacy. These three editors have long been members and attenders of San Diego Meeting. They have worked for years to make the public aware of the injustice of homelessness. We need to pay heed to their message on the personal level as well as ensure that their fine work can continue by finding office space for the newspaper.

A POSSIBLE SOLUTION: Just a few days ago a donor offered \$41,000 towards the purchase of an office space/home for *Street Light* and possibly a branch office for the AFSC Border Project. Forty-one thousand dollars is not enough for a down payment to make such a purchase so we are seeking 5 lenders who would each lend \$5,000 for a 5 year term. The term could be renewable and the loan would be interest-free. The loans could be made to Self Reliance House which is the 501(c)(3) umbrella of *Street Light*. If by August 1, 2002 we have found 5 lenders then the donor will continue to commit \$41,000 for this purpose of buying office space for *Street Light*.

The property will be purchased in the donor's name. It is hoped that the office space may also be suitable for a home for Rocky and/or Anne and Forrest. Whoever uses the property would have to pay rent, but the donor wants no more than to cover the cost of the mortgage, so the rent would be low, and, if shared, it could be affordable.

If 5 lenders have not been found by August 1, sadly the donor will retract this offer. The newspaper is homeless and needs an office space. If you think you may be able to make such a loan, please speak to Sue Rios of La Jolla Meeting (Phone: 858-274 8447; E-mail: familarios4@aol.com). This is a long shot, but long shots happen!

PENDLE HILL

A Campaign for a New Century



A QUAKER CENTER FOR
STUDY AND CONTEMPLATION

*The name of Pendle Hill
symbolizes the call to
climb to spiritual heights
through hard thinking
and spiritual discipline...*

*to see deeper into the
meaning of life
and farther out into
the great world, and to
come down with a fresh
zest for the service
which reaches to that
of God in all.*

Henry Hodgkin,
Pendle Hill's first Director

Pendle Hill is today, as it has been for over 70 years, a unique resource for Friends. This spring, we are entering the last few months of a four-year Campaign for a New Century of Service. We are now more than 90% of the way toward the campaign goal of \$7 million. In the remaining months of the campaign, we are approaching all Pendle Hill's friends with an invitation to join with those who have already made an investment in the future of Pendle Hill. We hope that many others might be in a position to consider a financial commitment, which can be honored over a period of up to five years if necessary.

PRIORITIES OF THE CAMPAIGN

Priorities during this campaign have been Religion and Social Issues programs, Young Adult Leadership Development, Scholarships for resident students and short term participants, and increased Annual Giving.

Generous gifts from Pendle Hill donors are at work already, helping to fund several of these priorities. Of special note are the following:

- ◆ **Social Action and Social Witness Internship Program**
This new program brings together young adults and seasoned activists to live, worship, and study at Pendle Hill while they engage in peace and social justice work outside Pendle Hill.
- ◆ **Young Adult Friends Leadership Development**
Our summer service-learning and spiritual enrichment program helps young adults 18-24 years of age develop leadership skills. Young people come from all over the country to live and learn together and to explore more deeply the spiritual basis for their Quaker work in the world.
- ◆ **Religion and Social Issues Forum Program**
This program plans the Monday Night Forum and conferences that address some of the most intractable issues of our day. This year's Monday Night series, "Discernment in the Aftermath of September 11," culminated in a weekend peace convocation built around the theme, "New Responses to New Forms of War." Next year's focus will be on racial justice.
- ◆ **Scholarship Funds for Resident Students and for Participants in Weekends and Weeklong Courses**
A scholarship fund matches grants made by a Friends Meeting or other religious community to help people attend our conferences and workshops. New scholarship funds for resident students give assistance to students working in peace and social justice, to Quaker artists, to international students, and to African-Americans.

Pendle Hill's service in these troubled times is more important than ever. Our fees and charges cover less than half the costs of operating our programs. We need your help. Your gift will help Pendle Hill continue to be a unique resource for Friends.

Invest in the Future

We thank all the individuals and Meetings whose gifts have brought us more than 90% of the way toward our campaign goal. To learn how you can make an investment, not only in Pendle Hill, but also in the future of the Religious Society of Friends, please contact:

Barbara Parsons
Director of Development
Pendle Hill
338 Plush Mill Road
Wallingford, PA 19086
1-800-742-3150, ext. 132 or
E-mail: contributions@pendlehill.org

Western Yearly Meetings

(See column on right for registration contact persons.)

- ♦ **June 15-19: Intermountain Yearly Meeting.** Ghost Ranch, near Abiquiu, NM.
- ♦ **July 22-27: Pacific Yearly Meeting.** Shan Cretin, clerk of PYM, writes: "The 56th Annual Session of Pacific Yearly Meeting will be held July 22-27, 2002 at the University of San Diego. I write to extend a warm invitation to all members and attenders of PYM's Monthly Meetings and Worship Groups to join us for this time of spiritual renewal, healing and growth. Events of this year have left many of us anxious to reaffirm and bear witness to the faith and practice of Friends. The Annual Session offers an opportunity to build a shared community of faith with Friends and seekers of different ages and experiences. We hope to discern God's place for us in building a more peaceful and just world, to find the most effective means for letting our collective lives speak in these troubled times. Some of you will travel farther to this new site and others will miss the opportunity to camp. However, once at the site, many will appreciate the easier-to-navigate terrain. At Yearly Meeting each of us brings our measure of Light to the faithful seeking for a deeper Truth we can only know when we worship together. I look forward to sharing this spiritual journey and seeing each of you in San Diego."
- ♦ **July 25-28: North Pacific Yearly Meeting.** Jane Snyder, presiding clerk, writes: "Greetings on behalf of NPYM Friends! You are invited to join in worship and fellowship at North Pacific Yearly Meeting, to be held at Oregon State University in Corvallis, Oregon. This year, we gather on Thursday, July 25 and close Sunday, July 28. Our Friend in Residence, Peggy Senger Parsons, will share her message, "Be ready to give a reason for the hope that is within you." Peggy is known for her ministries of counseling, the work of Laura's House of Peace (a shelter for battered women and children), and as a recorded minister in Northwest Yearly Meeting. Registration information is available on the Yearly Meeting Website: <www.NPYM.org>, or by contacting registrar Christopher Gwynn at E-mail: <cgwynn@w-link.net>, or by mail, 9200 Greenwood Ave N, #309, Seattle, WA 98103.

CALENDAR OF WESTERN FRIENDS

(Complete Yearly Calendar On-Line at www.westernquaker.net/2002_calendar.htm.)

- ♦ June 15-19: **Intermountain Yearly Meeting.** Ghost Ranch, near Abiquiu, NM. Ted Church, clerk. 10801 Lagrima de Oro NE Albuquerque, NM 87111. 505-898-5306. FAX: 899-0966.
- ♦ June 21-13: Southern California Friends' Conference on Religion and Psychology Fifth Annual Silent Retreat at the Prince of Peace Abbey in Oceanside, CA. For more info, contact Joan Johnson at Pbjprime2@aol.com.
- ♦ June 23-30: "Quaker Camp: Our week for Friends in 5th-7th grades." Quaker Center Staff and others. Ben Lomond Quaker Center.
- ♦ June 29-July 6: FGC Gathering. Illinois State University, Normal, IL.
- ♦ July 20-22: AFSC/SCQM Youth Service Project with Corazon. Anthony Manousos 562-699-5670. Website: westernquaker.org/quakerservice.html.
- ♦ July 22-27: **Pacific Yearly Meeting.** University of San Diego, San Diego, CA. Contact Shan Cretin, clerk, 402 15th St, Santa Monica, CA 90402. 310-393-7660. FAX: 310-451-7018.
- ♦ July 25-28: **North Pacific Yearly Meeting.** Oregon State University, Corvallis, OR. Jane Synder, clerk. Contact: Helen Dart, 2675 Baker Blvd, Eugene, OR 97403. 541-485-6589. FAX: 541-345-7664. Or contact Christopher Gwynn (see article at left).
- ♦ August 4-11. Quaker Service Camp. Fun through service for Friends in 8th-10th grades. Ben Lomond Quaker Center Staff and others.
- ♦ August 16-18: **Montana Gathering of Friends (MGOF)** Luccock Park (outside Livingston, MT).
- ♦ Aug 26-Sep 2: The Annual Community Work-camp. Good works and good fellowship at Ben Lomond Quaker Center.

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